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NARRATIVE

OF A

JOURNEY OVERLAND FROM ENGLAND

TO

INDIA.

VOLUME II.

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NARRATIVE

OF A

JOURNEY OVERLAND FROM ENGLAND,

BY THE

CONTINENT OF EUROPE,

EGYPT, AND THE RED SEA,

TO

INDIA;

INCLUDING

A RESIDENCE THERE, AND VOYAGE HOME,

IN THE YEARS 1825, 26, 27, AND 28.

BY MRS. COLONEL ELWOOD.

IN TWO VOLUMES.

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JOURNEY

OVERLAND FROM

ENGLAND TO INDIA.

LETTER XLV.

Description of an Anglo-Indian Mènage.—Native Servants.—Parsees' object to extinguishing Fire.—Dustoor.—Instance of Honesty in a Native Servant.—Taking off the slippers, and prostration, Oriental marks of respect.—Native Party.—Robbers.—Coolees.—Dogs supposed to bark at Evil Spirits.—Hamaul's rigid adherence to Caste.—Servants provide for themselves.—Wages.

PERHAPS you would be amused with an account of an English mènage at Bombay, which, on the most limited scale, is far greater than those of persons of equal rank and fortune in Great Britain, and yet the Anglo-inhabitants of Bombay are as much behind those of Calcutta and Madras, in expense, and in the superfluity of servants which swell their retinues, as they

exceed their countrymen at home in these particulars.

The mercantile families have generally a sort of *Homme d'Affaires*, or confidential agent, termed a dubash, in their employ, who sometimes makes bargains for his master, transacts business in the bazaar, negociates bills with the sheroffs and money-changers, and perhaps pays the servants on his establishment. He frequently resides in the fort, as the town of Bombay is termed, and goes down to his employer's bungalow in the course of the day, mounted on a tattoo, or pony, or perhaps in a buggy, to see that every thing is going on properly there, and that the domestics are doing their duty. Those who have high official situations, have purbhoos, or writers, who are of very high caste, and wear singularly neat, but by no means tasty turbans; and moonshees, or teachers; these latter act as secretaries or accountants to their master, who likewise has jasouds, or armed messengers, to attend him, both for show and use; and chobdars, or mace-bearers, who precede him with silver sticks, and whose business it is to announce his titles and names.

The head servant in private families, is always termed "Boy," however advanced in years he may be, which Dr. Gilchrist somewhat fancifully conceives may be derived from the Indian word

Bhaee or Brother. He answers in some degree to the English butler, though I was somewhat amused to find that the care of the confectionary and pastry devolved exclusively upon him, as a thing of course. These are, however, sometimes such fine gentlemen that they will scarcely do any thing but perhaps wait at table, and they occasionally give themselves great airs. They are generally either Parsees or Mahometans, but the circumstance of its being inconsistent with the religion of the former to put out a light, might prove of serious inconvenience, should the mansion accidentally catch fire, which, with the thatched roofs of the Bungalows, is by no means an improbable thing. I have seen them stand gazing at a house in flames, without attempting to assist in extinguishing it. It, however, did not happen to belong to them, for the Parsees appear to understand their own interest as well as most people, and at the great fire at Bombay in 1803, when their own property was endangered, they forgot their prejudices and superstitions, and were active in endeavouring to stop the conflagration. One recommendation in favour of a Mahometan servant, is, that he drinks no wine, of which the Parsees and Portuguese are very fond; and as it is impossible to enact the part of *La bonne Ménagere* in India, one is

consequently much in the power of one's domestics. One of the duties of the head servant is, to let no one cheat his master but himself; but he has a regular "dustoor," or *douceur* on almost every thing that is purchased in the family. No Bora or Banyan merchant is allowed to sell any thing, without paying this customary donation to the servants: if "master Sahib" be the purchaser, then the Boy claims his prerogative of muslin or silk; if "madam Sahib," then the Ayah asserts her right, and it was quite amusing to see how sharply our bargains were watched, as the servants received in proportion to the money we expended. In most families, under the head servant, are, other "boys," answering to our footmen in England. In India, you never go to a party without taking your servants with you, and behind the chair of each individual stand his own attendants, who contribute not a little to the oppressive heat of the apartment. From the curious mixture of costumes of Parsees, Mussulmans, and Portuguese, that was always exhibited at a dinner party, I have heard it observed, that the back-ground of natives, was more interesting, than the master Sahibs in front.

Setting aside the dustoor, which is an allowed and honourable cheating, the servants are

generally very faithful, and I must mention one instance of honesty in Sheik Chaund, which exceeds what you would generally meet with, even in Europeans. Whilst travelling, we once had occasion to send him up the country some hundred miles to pack up, and to bring down, some things we had left at an out-station. After they had been arrived some days, I suddenly recollected there was a small box of curious gold coins missing, which I had heedlessly left in one of the wardrobes to which I had sent him; of course I gave it up for lost, but on inquiry, he immediately mentioned the particular spot in a certain trunk where he had deposited it, and there I found my coins perfectly safe, and he also recalled to my mind some silver coins which had been left in the same place, but which had totally escaped my memory. Our Hamauls were six in number, and a most worthy, obliging, good-natured, set of persons they were; always ready to be employed, always happy and cheerful in appearance, and apparently much attached to us. Their names were Nersu, Mulcho, Hunmuntoo, Govindjee, Arrapah, and Bugwan, which I think are equally harmonious with "Zohorob Bostan, Schragrom Matglon, Caslabos Soucear, Nouron Nihar, Nagmatos Sobi, and Nour Hatos Zoman," which were those of the six female slaves who used

to wait upon the lovely Fetnah, the beloved of the Caliph Haroun Alraschid, and of Ganem the son of Abou Ayoub, and the detested and ill-used rival of Zobeide in the Arabian Nights. The bawarchee or cook, and his attendant are generally Portuguese, and, if not of this caste, for these naturalized foreigners seem to be considered only as a caste, among numerous others in India, they must necessarily be of a very inferior one, as no high caste man could touch meat without being defiled. The coachman is termed the Ghareewan, and generally attends exclusively to the carriage, whilst the care of the horses devolves upon the Ghorawallas or horse-keepers, each individual horse, having a separate attendant. The washerman is termed the Dhobee, which is, I think, the title of one of the supernatural beings of the Irish demonology, and truly, a dhobee may well be considered as a sort of household familiar sprite, or Robin Goodfellow that haunts the habitations of most people, bent upon good offices. The Dirjee or tailor is a high caste man, who is entitled to wear the Zennar or holy cord. He will sit upon his carpet in the verandah, and will be most indefatigably employed, in cutting out gowns and other lady-like articles of dress, the whole day, and he will trim a ball dress, or make up a cap, with almost as much taste as

any *Marchant des Modes* in London or Paris. The gentlemen's Dirjees, or tailors, do not, however, seem as if they were likely to supersede Stultz and Nugee, and he who has been for some years resident in India, may easily be discovered by the cut of his coat, as the new arrival is distinguishable by the superior appearance of his. The Ayah, or lady's maid, attends personally and exclusively upon her mistress, but never washes, or does any fine work as in England. Mine was a Madras woman of the name of Zacchina, duly ornamented with nose and ear-rings, a necklace of gold sequins round her throat, and bangles on her arms and ankles, whose silvery sound always gave notice of her approach, reminding me of the daughters of Zion, "walking and mincing as they go, and making a tinkling with their feet." She wore the graceful Hindoo sarree, which ever and anon would fall from her head, and her right hand was constantly and mechanically employed in arranging her drapery, which always reminded me of that of a Grecian statue. She was very handy, and so quiet in her movements, that it was quite delightful, for she never came into my presence, any more indeed than any of the other servants, without previously taking off her slippers. This is the Eastern mark of re-

spect, which is invariably paid to a superior; nay, if you happen to meet with an inferior in your walks or drives, he never ventures to address you till he has slipped them off; and it would be considered a great mark of ill-breeding, for even an Oriental of rank to keep them on, after entering your house. The slippers are often carried by an attendant, and the rise of the great Sewajee is said to have originated from the fidelity with which he was seen by his master guarding his slippers. So far from being ashamed of the circumstance, he used subsequently to allude to it, and even when at the height of his prosperity would term himself the slipper-bearer.

Prostration is also one of the modes of salutation still in use in the East, from the inferior to the superior, and, on returning from our evening drives, I have sometimes been considerably startled by seeing a woman throw herself on the ground before me, and with lowly obeisance kiss my feet. This was always preparatory to the asking a favour, or requesting me to use my supposed influence, by interposing in her behalf, with those in power.

The natives, in general, seem to lead a sort of easy, do-nothing sort of existence, and, when not actually employed, they will sit for hours in apparent abstraction, or in happy vacuity of

thought; indeed, I fancy, the description my Ayah gave me of a *party* she went to, would suffice for that of several of their entertainments. On my asking her what she had done at this festival, which was celebrated on the sea-shore, she answered, "I sit down, Ma'am—other women come—eat rice—talk." When not in actual attendance upon me, she seemed to spend the greater part of the day in the *dolce far niente*, sitting in a very graceful attitude, with her head on her hand, looking like

"Patience on a monument smiling at grief,"

and her invariable answer, if I asked her what she was doing, was, "Ma'am, I sit down."

Then we had armed peons to defend the premises at night; for, owing to some arrangement, or disarrangement, of the police, the nightly robberies were so frequent, that the whole island was in alarm. These depredations were chiefly ascribed to the Coolees, a race of men who were at one time famed for the piracies they committed, particularly those on the Malabar coast, under their leader the famous Angria. They are fishermen and seafaring men in the fair season, but during the monsoon, when the sea is no longer navigable, they come to Bombay, and cultivate the hills in the vicinity of Malabar Point; however such was the terror

they occasioned, that many persons expressed a wish that they might be banished the island altogether. As all our windows either opened down to the ground, or were but a few feet from it, our house would have been most easily entered, but, thanks to our guardian peons, we never were attacked ourselves, though some of our poorer neighbours were. We were roused one night by loud shrieks, and by a woman running down from the hills in great trepidation, asserting, that "they were killing children there." This was a somewhat exaggerated account, for the plunderers had merely stripped them and their mothers of their silver bangles; or, as the Prophet Isaiah expresses it, "taken away the bravery of their tinkling ornaments about their feet," and after this, they had coolly taken a pipe to refresh themselves, till alarmed by the sound of fire-arms. A ridiculous accident had happened to the family that had preceded us in our bungalow; they were newly married people, and one night had the house regularly stripped. The whole of the lady's trousseau, jewels, plate, and every thing had vanished, and they never recovered any of their property. Goods, stolen at Bombay, being quickly and easily transported to the Continent of India, and carried up the country immediately, where they meet with a ready sale, and disappear for ever.

One lady, with whom we were acquainted, had the plate placed under her bed for security, and kept a light burning in her room; and yet, she was roused one night by hearing some one in the apartment, who not only effected an *entrée*, but also made good his retreat, carrying off the plate in triumph. He was, however, so hotly pursued, that for his own safety he was obliged to throw it away, and on the following morning the greater part of it was discovered in a neighbouring compound. The native servants appear terrible cowards, and after a certain hour they seemed positively afraid of being by themselves; and, though there were plenty of distinct bungalows for their accommodation, they all preferred crowding into one, on account of these dreaded Coolees; but it appeared from several circumstances, that they had also an idea that the house was haunted, and were more afraid of supernatural than of corporeal enemies. On my asking the Ayah one evening what made the dogs bark so vehemently, with a look of terror she exclaimed, "the deevils, ma'am! dogs see deevils, know deevils—always bark;" so that when they are supposed to bay the moon for mere pastime, perhaps, that is to say, if our English dogs are as gifted as their Hindoo brethren, they are merely barking at his infernal Majesty.

There are also several other servants, such as mussauls, who attend to the lamps, and carry torches and flambeaux before the garree, or carriage, and the palanquin; the bheestie, or water-bearer; the mollee, or gardener; and, if the master of the house smoke, a hookah burdar, and his attendant; besides several others of different castes, who are employed in various offices about the house.

In India, no domestic will perform any act which is supposed to be inconsistent with his caste, and "upna dustoor nuheeñ," (it is not our custom,) is the invariable answer upon such occasions. Hamauls, though they will sweep your room, and dust your furniture, would not clean a knife, or carry a dish of meat across the compound for the world; and they will invariably adhere to their dustoor, even to the putting themselves to great inconvenience. In one of our voyages, we were unexpectedly becalmed for some days, and our hamauls stock of rice entirely failed them; upon which we desired them to take some of our provisions; but no, there was nothing they could eat without losing caste, and they magnanimously refused. At last, quite shocked to see the poor creatures in an exhausted and almost starving state, we recollected some onions, and asked whether they would eat them. Their coun-

tenances brightened up immediately; this was not a prohibited article, and eagerly did they devour them, in a *raw* state, for to dress them in our cooking vessels would have defiled them, and caused them to lose caste.

The female attendant on children is called a Dhy; but they are often taken care of by men, who seemed to be more attached to their little charges than the most affectionate nurse in England could be, and it was very amusing to see the little fair things with their black domestics, looking like morning in the arms of night.

In India you pay your servants a certain sum, and they provide themselves with every thing, food, clothes, &c; and at Bombay, frequently with a habitation. In fact, it is difficult to induce them to sleep at your house at all, and it was necessary to enter into a sort of arrangement that only a certain number were to be absent at a time. A piece of carpet constitutes their bed; and, lying down in the verandah, porch, or passage, or, in the hot weather, in the open air, and throwing a sheet over their persons and faces, for, probably the reason assigned in the story of Noureddin and the Fair Persian, "who had both their heads under a linen cloth to secure them from the gnats," they will instantly be in a sound sleep. Probably many

an European Sahib frequently soliloquizes like Henry the Fourth:

> "Why rather, Sleep, liest thou in smoky cribs,
> Upon uneasy pallets stretching thee,
> And hushed with buzzing night-flies to thy slumber,
> Than in the perfumed chambers of the great,
> Under the canopies of costly state
> And lulled with sounds of sweetest melody?"

When he sees his suite comfortably enjoying that refreshing rest, which

> "No more will weigh *his* eye-lids down,
> And steep *his* senses in forgetfulness."

The servants in Bombay have higher wages, I have been told, than those in Bengal. The ayah generally has about twenty-two rupees per month; the boy from twenty to thirty. The hamauls and the ghorawallas eight, the dirjee ten, &c.; and at the out-stations they always expect, and receive batta, or an additional three to five rupees. This method of conducting an establishment, where each servant takes care of himself, and is only known in his *official* capacity, saves the lady of the house a great deal of trouble; but it is time to break up the *mènage*, and to discharge the servants, the description of whose duties, I fear, must have completely tired you. Adieu!

LETTER XLVI.

Lizards.—Snakes.—Cobra di Capello.—Adoration paid to the naag, or serpent.—Eclipse of the moon.—Chandra, the Hindoo name.—A male Deity in India.—Surya the sun.—Worshippers.—Magnificent temple.—Descendants. Hindoo personifications.—Stars.—Bhobuns, or spheres.—Southern constellations.—Supposed to be typical of the Flood.

In consequence of there being some rocks on the sea-shore in the immediate vicinity of our bungalow, we were not unfrequently favoured with a visit from the snakes that infested them. They probably came in search of food, numerous chamelions and lizards that were to be seen in every direction playing about the roof and walls of our bungalow, and who in their turn preyed upon the flies and other insects that buzzed around. In some Oriental Tale, it mentions that the lizard is considered, in the East, to be "the friend of man;" however, the Critic Fadlaleen, that excellent prototype of his modern brethren, is recorded in his pilgrimage to the tomb of the Saint from whom the valley of Hussun Abdaul was named, "to have gratified in a small way his taste for victims, by putting to death some hundreds of those unfortunate little li-

zards, which all pious Mussulmans make it a point to kill; taking for granted that the manner in which the creature hangs its head is meant as a mimicry of the attitude in which the faithful say their prayers!" I have often watched these creatures sporting about, and have amused myself with dodging their movements among the pillars of the verandah, they all the time keeping a watchful eye upon mine, and endeavouring to conceal themselves from my observation, retreating as I advanced, but they were always too cunning for me, and constantly eluded my pursuit. As for the snakes, they were more formidable; and yet, though they sometimes made their *entrée* into our sitting-rooms, in spite of the unshod feet of the domestics, no accident ever occurred. One evening, as we returned from our drive, we saw all the servants engaged in gazing at something on the ground, whilst the lurid light, which the torches by which they were examining it cast upon their dark and turbaned countenances, had the wildest and most picturesque effect that can be conceived. The object which engaged their attention was an immense Cobra di Capello, or hooded snake, one of the most venomous of the species, which, having all day remained coiled up beneath a seat in the verandah, where we had been sitting the greater part

of the morning, unawares of the dangerous neighbour in our vicinity, had in the cool of the evening, when we sallied forth to take our drive, issued out to take his stroll, and had we returned but a quarter of an hour sooner, we should inevitably have had a personal rencontre with him: we had a most providential escape. It is considered unlucky to kill a snake, and all the servants but the Portuguese cook, influenced by superstition or terror, fled from its presence. He, however, manfully encountered and destroyed it, and my Ayah expressed her surprise and indignation very warmly at its audacity, in presuming to come "where Madam walked." They have the power of distending a piece of skin near their heads like a hood, from which circumstance they derive their name. Under this form, beneath which the Great Enemy of Mankind first tempted and deceived our common Mother Eve, is adoration still paid to the Evil Spirit, as the Naag or serpent, in many parts of India; in deprecation, perhaps, of his wrath, and on the principle of the old woman who offered her lamp both to her patron saint and to the fiend he was combating, because it was as well to ensure friends wherever she went. Although fatal consequences sometimes happen, and indeed had occurred but a short time previous to this

adventure, to a poor woman in our immediate neighbourhood, the snakes do not often attack a person unprovoked. C—— was one night witness to a curious combat between one with some cats, which were all drawn up in battle array; the latter were making a prodigious noise in order to induce the former to leave the defensive position it had assumed, and prepared to pounce upon it, if it afforded them the slightest advantage, whilst it remained coiled up, and ready to spring upon them if they commenced the attack. C—— soon settled the dispute by firing at, and destroying the snake himself. They sometimes come into the sleeping apartments in India, and persons are occasionally roused in cold weather by their attempting to enter their beds.

Whenever an eclipse of the moon takes place, the natives imagine that the devil, or a great snake or dragon has laid hold of it, and they make a most tremendous noise in order to alarm him, shouting out "Sheitan, chaun chordo!" Satan, let the moon go! This superstitious idea is said to originate from the Oriental astronomers having assigned the figure of a serpent to the circular curve described by the moon's orbit, as likewise to the sun's path through the Zodiac. The points where the moon crosses the ecliptic, or her ascending and

decending nodes, are termed the dragon's-head, and the dragon's-tail, whence probably arose this extravagant fable.

Contrary to all our received ideas, the moon in India is a male deity, and the constellations in which he remains at night, during his monthly revolutions, are called his mansions, or rather his wives, who are denominated Nukshutras.

His Indian name is Chandra, and the fancy of the Hindoo poets pourtray him as sitting in a splendid chariot drawn by two antelopes, and holding in his right hand a rabbit. Fountains are dedicated to him, and the Ayeen Akbery, a professed extract from the famous Surya Sudhant of India, a book composed, Abul Fazil informs us, "some hundred thousand years ago," reports that there are many of these sacred fountains in India, and in the village of Kehrow in Cashmire no less than 360, which is the exact number of the days of the ancient year. His twin sons are termed Aswinau or Aswinicumarau, and his descendants upon earth rival the Heliades of Greece in renown.

Surya, the sun, is described as in a car, drawn by seven green horses, (this colour being the emblem of eternal youth,) which are guided by his charioteer Arjoon, the Dawn, and he is attended by thousands of Genii, worshipping

him. His twelve *powers* are called Adityas, who are the sons of Aditi, by Casyapa, and signify the twelve months. This description appears to me quite as poetical as the celebrated delineation of Aurora by Guido, at the Palazzo Rospigliosi, which some consider the finest fresco at Rome, and perhaps it only requires a Guido or Guercino to embody the ideas of the Hindoos in painting, and to render their personifications equally beautiful.

The worshippers of Surya form a distinct sect, who are called Saurias, and not far from Juggernaut was once a magnificent temple, of which no traces are at present to be seen, where, upon a large dome constructed of stone, were carved the sun and the stars; and round them was a border, representing a variety of human figures, expressing the different passions; some kneeling, and others prostrated with their faces to the ground. The Indian Rajahs are still fond of tracing their origin back to the sun and moon, and two famous dynasties boast the distinguished titles of Surya-bans and Chandra-bans,—the Children of the Sun and Moon. At Surya Koona, in Oude, a festival is observed upon the seventh day of the new moon, in January, called the Surya Pooja, or the worship of the sun, when offerings of flowers are made to that luminary in the Ganges.

The rising and setting of the sun are most splendid in the East, and, if they want the beautiful variety of clouds that adorn our Western ones, they certainly exceed in glorious magnificence. The blaze of gold, the sea of chrysolite, that immediately precede and follow his appearance and disappearance, above or below the horizon; the exquisite variety of colours which imperceptibly blend into each other, and gradually fade away and disappear before the brilliancy of young-eyed day, or melt into,

> "The last green light,
> Ere evening yields the western sky to night,"

exceed in exquisite loveliness all that can be conceived; and it is beautiful to see immediately afterwards,

> "The stars in their beauty come forth on high,
> And, through the dark blue night,
> The moon ride on triumphant, broad and bright."

The Orientals appear to have equally poetical conceptions with ourselves, as to personifications of the appearances of Nature. Some of the Hindoo philosophers consider the stars to be BEINGS, borrowing their light from the sun; whilst others assert they derive it from the moon, and believe each to be under the influence of some celestial spirit. But what can be more exquisitely beautiful than the suppo-

sition that "the stars are the souls of men, raised to this high dignity in reward of their virtues and austerities!" How delightful to imagine, that from the blue ethereal sky the soul of a beloved friend may yet look down upon us; and that whilst gazing at the planetary sphere, we may be watching him in his mansion of bliss!

The Hindoos suppose that there are fourteen bhobuns, or spheres, above and below the earth, which is termed Bhoor, and its inhabitants, Bhoor Logue. The seven inferior are said to be inhabited by a great variety of serpents; and the superior, gradually ascending, are, first, the Bobur Logue, which is the immediate vault of the visible heavens, in which the sun, moon, and stars are placed; then the Swerga Logue, which is the first paradise, and the general receptacle for those who merit a removal from the earth; the Mahur Logue, where are the fakeers, and such persons as, by dint of prayer, have acquired an extraordinary degree of sanctity. In the Junnah Logue, are also the souls of pious and mortal men, and beyond this they are not supposed to pass, without some uncommon qualifications. The Tuppeh Logue is the reward of those who have all their lives performed some wonderful act of penance and mortification, or who have died

martyrs to their religion. The Suttee and the Brahma Logues are the residences of Brahma and his particular favourites; of those men who have never during their whole lives uttered a falsehood, and of women who have voluntarily burned themselves with their husbands.* They have also a curious idea, that holy men, acquainted with Brahm, who depart this life in the fiery light of day, in the bright season of the moon, within the six months of the sun's northern course, go unto him; but those who depart in the gloomy night of the moon's dark season, and while the sun is yet within the southern part of his journey, ascend for a while into the regions of the moon, and again return into mortal birth.

To the inhabitants of the north, it has a most curious appearance to perceive the polar-star almost in the horizon, and to see Tethys receive into his bosom, notwithstanding his promise to the contrary, Callista, the erring rival of Juno, who for her mortal frailty was first metamorphosed into a bear, and then installed in the heavens, where, as the constellation Ursa Major, she was doomed ceaselessly to wander round her son Arcas, who underwent

* From this it would almost appear, that in his Divina Comedia, Dante had formed several ideas from the Hindoo mythology.

a similar fate. The seven stars that compose the great bear are by the Hindoos, however, called the Rishis, who are the husbands of the Kritikas, by whom they were betrayed, and who are the stars that compose the Pleiades, placed at a distance from them in consequence, all but the faithful Arundati, who is allowed to remain with her husband, and to attend him in his nocturnal revolution. She is the small star that makes one of them double.

How great must have been the astonishment of the first navigators, who, under Vasco di Gama, first boldly rounded that cape that well deserves the epithet of stormy, since changed to that of Good Hope, to have perceived new constellations and unknown stars appear in the heavens. Some writers suppose that the fifteen southern ones are emblematic of the general deluge, and the events recorded in the ten first chapters of Genesis. The ship Navis representing the ark, and Ara the altar upon which Noah made an offering, in whose vicinity is the triangle, which is the Egyptian symbol for the Deity; the sacrificer and his victim, the raven or corvus, and the cup, called by the Egyptians "crater benificus Osiridis," which personage some identify with Noah, and other aquatic objects and animals seem, indeed, typical of this great event; whilst Canis major and

minor, and Lepus, the greater and the lesser dog, and the hare, are in the immediate neighbourhood of Orion, whom some consider to be Nimrod, the first hunter.

The Hindoos have quite as many fables as the Greeks with regard to the stars, many of which are, perhaps, equally poetical, and perhaps the demoiselles Pleiades, the daughters of Atlas and Pleione, must cede their right to these stars to the prior claims of the above-mentioned Kritikas, who were the daughters of a celebrated Rajah, and whose domicile they became, long before the other damsels were probably ever heard of. The bright nymph Rohiri personified the star in the bull's-head; and the celebrated Bhood was allegorically said to be the offspring of herself and of Soma, one of the names of the moon, that is to say, he was probably born when those orbs were in conjunction.

LETTER XLVII.

Religion of the Hindoos.—In some respects they resemble the Roman Catholics.—Ancient Colony of Jews on the Malabar Coast. — Sublime description of the Deity. — Hindoos probably derive some of their Traditions from the Bible.— Singular Coincidences.— Metempsychosis.— Previous state of existence.

THE personification of the attributes of the Deity, of human passions and affections, and the deification of men famed for heroic deeds and virtuous actions, appear to be the foundation upon which the superstructure of the Hindoo religion has been principally raised; and the belief that heaven is to be won by prayers and penances, by mortifications and austerities, is apparently one of the leading articles of their creed. From thence seems to have originated the multifarious mythological beings of the Hindoo Pantheon, and the dreadful tortures of the deluded Indian Sunnyassee; in these two instances, strongly resembling the Roman Catholics; for what are the canonization and the worship of saints, but the deification of men? And can the disciple of St. Bruno, whilst practising severities that make the blood run cold, blame the fanatic Yoguee,

who imagines immortal bliss will be the reward of the cruelties he inflicts on himself? In some of their most famous Pagodas, which are so termed from *paug*, an idol, and *ghoda*, a temple, are images dressed up exactly resembling those of the Virgin and the saints in the Roman Catholic churches, before whom lamps are kept burning, and prostrations of a similar nature made; and Tavernier says, that the pilgrim who goes to a pagoda for the cure of any disease, makes an offering to the god of the figure of the member affected, in gold, silver, or copper, according to his rank, which is precisely what we saw hung up before the shrine of the Madonna dei Poveri, at Augusta, only that these latter were in wax, which substance would not preserve its consistency in hot countries.

In spite of Southey's declaration of the anti-picturesque and unpoetical nature of the mythological personages of the Bramins, I must be presumptuous enough to say, that there appear to me to be more boldly sublime, and magnificently grand ideas frequently to be met with in their sacred writings, than are to be found in any other place but the Bible; indeed so many of the events of our Scriptures seem darkly shadowed out, and symbolically couched under mystic forms, that it were next to

impossible not to believe the Hindoos derived many of their ideas from thence, and, as a large colony of Jews has been from time immemorial settled at Cochin on the Malabar Coast, the Bramins may possibly have received some of their leading doctrines from them. Their traditional history is said to be preserved upon copper-plates, deeply engraved in Hebrew characters, which are deposited in the sanctuary of their synagogue, and which announces them to be of the Tribe of Manasses, who, before the downfall of the Babylonian Empire, after a journey of three years from Babylon, settled in Malabar, where they were most hospitably received by the natives, and where they have remained ever since, in the undisturbed practice of their own religion and ceremonies. Others who give a yet more ancient source to the Bramincial doctrines, affirm their great legislator, Menu, to have been no other than Noah himself, and they mention several very curious coincidences in support of their hypothesis, whilst some identify Abraham or Abram, with Brahma, and certainly there is a curious similarity in their names; Seraswati is considered to be his consort Sarah.

The perverted ideas of the Bramin appear like a broken mirror, which, whilst it reflects an image, distorts it into a thousand hideous

forms, under which all resemblance to the original object is totally lost. "When they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image made like corruptible man, and to birds, and four-footed beasts, and creeping things." I have often thought that if, instead of endeavouring to throw down caste,—for a man may live upon roots and be a Christian, and eat beef and be a heathen,—the Missionaries were, like our primitive Reformers, or their own great Vyasa, the Plato of India and author of the Bhagavat Geeta, solely to apply themselves to set up the doctrine of the Unity of the Godhead in opposition to idolatrous sacrifices, and the worship of images, and to prove the folly of worshipping the creature in preference to the Creator from their own books, that their exertions might be attended with more success than has hitherto been found. Under the mystic word Om, which the Hindoo dares not pronounce, surely the Trinity in Unity is distinctly shadowed forth, as it is personified in the triune figure in the caves of Elephanta, where Brahma, Vishnu, and Seeva, the creator, the

preserver, and the destroyer or renewer of all things, are represented in the famous Trimurti. Vyasa, though he dared not make a direct attack upon the prevailing prejudices of the Hindoos, and the divine authority of their sacred Vedahs, yet promised eternal happiness to such as worshipped only BRAHME, the Almighty, while a temporary and inferior heaven was to be the reward of those who followed other Gods.

In the Bhagavat Geeta, the Supreme Being is represented as pronouncing the following sublime words: "Even I was even at the first, not any other thing; that which exists, unperceived, supreme; afterwards, I AM THAT WHICH IS, and HE WHO MUST REMAIN AM I," and which the Hindoos believe to have been uttered by the deity himself. Under the form of Chrishna, the second person in their Trinity, he says, "I am the Creator of all things, and all things proceed from me, I am the beginning, the middle, and the end of all things; I am Time, I am all-grasping Death, and I am the Resurrection: I am the mystic figure Om! I am generation and dissolution;" which surely must remind us of that sublime verse in the Apocalypse. "I am ALPHA and OMEGA, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the ALMIGHTY;" and of the commencement

of our funeral service, " I am the resurrection and the life, saith the Lord, he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

Since then the unity of the Godhead, the Trinity in Unity, and also the incarnation of the Saviour in the avatars of Vishnu, the second person in their Trinity, whose last appearance will be in the similitude of *a white horse*, were originally leading doctrines of the Hindoo belief, whilst the fall of man is evidently presupposed by the austerities practised to regain the lost purity of the soul, for the Yoguee, who, labouring with all his might, is purified of his offence, and after many births made perfect, at length goes to the supreme abode, surely it might be advisable to attempt to *reform* the Hindoo religion, and after taking them back to the first principles of their *own* religion, then endeavour to preach Christianity to them.

There are several other curious coincidences between the extravagant fables of the Hindoos and the events recorded in the Bible, from which they appear to have been stolen, and corrupted from the original simplicity by the superstitious additions of the Bramins. Sir William Jones observes that the three first avatars of Vishnu apparently relate to some

stupendous convulsion of our globe from the fountains of the deep, and in the Bhagavat it is related, that when all the world was destroyed in a vast deluge, a pious king, called Styavrata, the seventh Menu, was, whilst performing his devotions, forewarned by Vishnu of the approaching calamity, and by his directions he fabricated a vessel, in which, with his family, consisting of seven persons, he floated upon the waters! His son's names were Charma, Shama, and Jyapeti, whose descendants inhabit the globe at this present time, and this Patriarch, Menu, the progenitor of the human race, and who first planted the vine, is represented as taking into the ark "medical herbs and innumerable seeds," for the express purpose of renewing decayed vegetation after the flood.

The origin of the sacred groves is traced to Abraham, "who planted a *grove* in Beershebah, and there called upon the name of the Lord;" and the worship of stones, which may be seen all over India, and to which veneration is paid at this day, seems to have originated in the imitation of Jacob, who, after his famous vision, "took the stone which he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it," and called the name of the place Bethel, or the House of God; but still more singular than any that I have men-

tioned, is, that at the birth of Chrishna, who is no other than the Saviour Vishnu in his eighth avatar, the tyrant Cansa, sovereign of Mathura, in consequence of a prediction which was subsequently verified, that the infant would dethrone and destroy him, ordered all the male children born at that period to be destroyed. Chrishna, however, escaped, by being concealed and brought up among herdsmen.

Another very curious legend is, that King Vicramaditya, after a desperate tapyassa, obtained from the goddess Kali the empire of the world, till the appearance of a divine child, who was to be born of a virgin, and whose reputed father was to be a carpenter, when he was to be deprived of his crown and life, in the year of the Cali Yug 8101, answering to the beginning of the Christian Æra. Vicramaditya, after living a thousand years, remembering this prophecy, sent messengers to seek the wonderful child, and followed with an army to destroy him, but he was eventually defeated and slain by his youthful rival Salivahana, according to the prediction. It must surely be admitted that these are singular and striking facts and anecdotes, and they would almost lead one to imagine the Hindoos had been acquainted with our Holy Scriptures at an early period.

The following description of the soul, which

is contained in the Bhavagat, is, I think, very fine, and almost worthy of an inspired writer. "It is not a thing of which a man may say it hath been, it is about to be, or it is to be hereafter; for, it is a thing without birth, it is incorruptible, eternal, inexhaustible! the weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind drieth it not away; for, it is indivisible, inconsumable, unalterable." Have any of the Heathen Poets ever given a finer or more sublime account of the nature of the soul?

The transmigration of souls, or metempsychosis, which is rendered familiar to our childish imaginations by the pleasing story of Indur, in Mrs. Barbauld's Evenings at Home, has been in all ages believed by the Hindoos, who call it Kayaprewaesh, or Kayapelut, and they say, that, "as a man throweth away old garments, and putteth on new, even so the soul, having quitted its old mortal frames, entereth into others which are new." Some believe this world to be a place of rewards and punishments, for good and evil deeds committed in a former life; that sorrow, sickness, and distress, bonds and punishments, "are fruits of the tree of their own transgressions," and that "misfortunes are the effect of the evil committed in a prior state of existence." There is a passage

in the Heetopades, the ancient and celebrated composition of Veeshnu Tarma, under which high-sounding title you will scarcely recognize your old friend "Pilpay's Fables," where it states, that, "it is said, fate is nothing but the deeds committed in a former state of existence;" so that, according to this doctrine, whilst suffering with headach, or languishing with a fever, we may be only paying the penalty for misdemeanours and faults committed some thousand years ago. In Sacontala, there is a truly poetical idea, that, "perhaps the sadness of men, otherwise happy, on seeing beautiful forms, and listening to sweet melody, arises from some faint remembrance of past joys and the traces of connexions in a former state of existence;" and certainly, in real life, we are sometimes troubled at the sight of strangers, who, though it is *impossible* we can ever have met them before, yet seem familiar to, and in some way connected with us, in a manner for which we cannot account; or, who strike us as resembling some one we have once seen before, though when, or where, we know not. Sometimes, too, a word, or a sound, appears to strike, as it were, some chord in the soul, and to produce a train of meditations, for which it were useless to attempt to account, and which appear like the troubled recollections and faint re-

miniscences of a previous state of existence; and in our dreams, persons appear to us, with whom, though we have never in reality seen them, we feel intimately acquainted, and things happen to us, apparently consequent to, and the result of some former train of events, with which during our sleep we seem perfectly familiar, but of which our memory retains no trace in our waking moments. We are also sometimes unaccountably prepossessed at first sight in favour of some individual; our ideas harmonize at once, and we enter into his feelings and sentiments, as into those of an old friend; or, on the other hand, we take an unreasonable prejudice, and feel, or fancy that it will be impossible ever to have one thought in common, that our souls can never assimilate, or coalesce in unison. A Hindoo would say, these are but proofs of a previous state of existence. But, what *are* all these mysterious glimmerings of light upon the soul? Whilst we laugh at their metempsychosis, can we assign any better reason, or give any clearer account of the causes of these intellectual gleams, which, perhaps, are most frequent in persons of weak nerves, but strong imaginations:

"Whose soul's dark cottage, batter'd and decay'd,
Lets in new light through chinks that time hath made."

The Hindoos likewise believe that each per-

son's destiny is inscribed within the skull, by Brahma, the disposer of fate, which the gods themselves could not subsequently avert; the sutures in the skull form these prophetic lines.

LETTER XLVIII.

Ancient religion of the Hindoos. — Bloody Sacrifices.— Brahma, Vishnu, and Seva.—Seraswati, Luchshemi, and Parvati, their wives.—Carticeya.—Ganesa.—Camdeo the Indian Cupid.—Quarrel between Mahadeo and Parvati.— Avatars of Vishnu.

It would be vain for me to attempt to give you a perfect idea of the Hindoo Gods, who are "as thick and numberless, as the gay motes that people the sun-beam;" but yet, as they are not like the Greek and Roman Gods, who, no longer the object of veneration, serve merely to grace a cabinet, or adorn a palace, but do, actually and *bonâ fide*, at this day receive the homage and adoration of millions of our fellow creatures, possibly a slight sketch of some of the principal Deities, and some account of the Hindoo religion, may not prove wholly unacceptable, as, perhaps, appalled by the number, and by the dry appearance of the overwhelming volumes of Asiatic Researches, and other tomes full of Oriental erudition and Indian an-

tiquities, you may hitherto have been deterred from examining their interior. There must be something peculiarly uninteresting in the form in which Indian lore and information are generally communicated to the public; for how seldom do we see individuals, even in these days of universal intelligence, when "the schoolmaster is abroad, and the march of intellect has begun," paying any attention to what relates to Hindoostan, excepting in a mercantile point of view, or unless they have friends there; and even then, their questions are usually limited to what personally concerns the object of their enquiries.

The very ancient, if not the original religion of Hindoostan, appears to have been, at one time, of a sanguinary cast, and the Neramedha Jug, or human sacrifice, the Aswammadha Jug, or horse sacrifice, and the Gomedha Jug, or sacrifice of the bull, were practised in early ages, upon urgent occasions, such, perhaps, as war, famine, or pestilence. Some authors are inclined to believe that these barbarous rites were derived from the Massagetæ, who dwelt not far from the northern frontiers of India, and whose manners and habits, according to Herodotus, greatly resembled those of the Scythians; but these ceased at the ninth great Avatar of Vishnu, in the form of the God Boodh, about 1000 years before Christ. He abolished these

disgraceful customs, and substituted in their place, the more simple and innocent oblation of fruit, flowers, and incense. Suicide, however, was not abolished; and in the Ayeen Akbery, Abul Fazil mentions five meritorious kinds for the choice of the voluntary victim; namely, starving; covering himself with cow-dung, and setting it on fire; burying himself with snow, which, however, could only have been accomplished in the Northern Provinces; exposing himself to be devoured by the alligators at the mouth of the Ganges; and cutting his throat at Allahabad, at the confluence of the Ganges and the Jumna. The sacrifice which Calanus made of himself on the funeral pile before the army of Alexander, and the similar devotion of himself to the flames, of the venerable Brachman Zarmanochagas, who attended the embassy of Porus to Alexander, and the epitaph dictated by himself, when he asserted that he relinquished life in conformity to the custom prevalent among his countrymen, prove how much the Indians were formerly addicted to voluntary suicide; and the Suttees of the present day, which have long been a disgrace to our government in India, evince a similar predilection for self-immolation, among their descendants, the modern Hindoos.

In the most ancient system of religion in India, the unity of the Godhead, the only one,

the eternal, the Almighty Being, appears to have been acknowledged in Brahma, and under the mystic triliteral word Aum, coalesced into the sacred Om, on which the pious Hindoo loves to meditate, but which he never allows to escape his lips. The Trinity in Unity seems distinctly evident in Brahma, Vishnu, and Seeva, the Creator, the Preserver, and the Destroyer, who are sometimes identified with each other, and at others appear to be distinct Beings.

After having personified the sacred Trinity, and represented it by sculptured images, as may be seen in the caves of Elephanta, Polytheism began in India, and Gods and Demi-Gods were worshiped in endless profusion, under the form and with the attributes of human, sometimes of brute creatures, and consorts were assigned to them. Seraswati, or Brahmanee, the Goddess of arts and eloquence, and the patroness of music, is the wife of Brahma, and Menu and ten other lawgivers are their offspring. Luckshemi is the Goddess of riches, and is represented with a horn under her arm, something like a cornucopiæ, and crowned with ears of corn; she is the wife of Vishnu, as Parvati, Doorga, Bhawani, or Kali, is of Siva, Rudra, or Mahadeo. These Gods and Goddesses have as many names and titles as the Roman Deities, and appear

to be equally fond of masquerading, and to have as many distinct characters as the triformed Hecate of the ancients. The goose, the emblem of wisdom, is sacred to Seraswati, who is represented with her palmyra leaf, and reed, or pen, for writing, and sometimes with a vin, or musical instrument in her hand. She is generally invoked, at the beginning of books. Vishnu is described as riding on the hawk-headed youth Garuda. The bull Nundi is the constant attendant of Siva and Parvati; as Doorga, however, the latter is accompanied with a lion. Karticeya and Ganesa are their progeny. The former is the God of war, and leader of the celestial armies, and rides on a peacock. He has six faces, and was nursed by the six Kritichas, or stars of the Pleiades, who are the wives of the Rishis, the stars in the constellation of the Great Bear. Ganesa is the God of wisdom, and is always invoked at the commencement of serious compositions and important business, and books begin with "salutation to Ganesa." He is painted with an elephant's head, and is attended by a rat. He is the same with

> "Pollear, gentle God,
> To whom the travellers for protection pray,
> With elephantine head and eye severe."

The Indians never build a house without

first carrying his image to the ground, which they sprinkle with oil, and throw flowers over every day; and they believe, that if they do not invoke him before they begin any enterprize, God will make them forget what they wished to undertake, and that their labour will be rendered useless.

The most beautiful of the Indian Deities is Camdeo, Camadeva, or Dipuc, the Indian Cupid; the God of love, with his cany shafts and flowery bow, who is married to Retty, or Affection, and whose bosom friend is Bessent, or Spring. He is the son of Maya, or Camala, the Lotus-born, the Goddess of beauty, who sprang from the ocean, upon the bosom of a Lotus, and he is represented sometimes conversing with his mother and consort in the midst of his temples and gardens; sometimes riding on a lory, or parrot, by moonlight, and attended by dancing girls, or nymphs, the foremost of whom bears his colours, a fish on a red ground, and he frequents the plains of Matra, where Chrishna and the nine Gopi, the Apollo and Muses of the Hindoos, usually pass the night with music and dance. His bow is of sugar-cane or flowers, with a string of bees, and his fine arrows are each pointed with an Indian blossom.*

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* " God of the flowery shafts, and flowery bow,
Delight of all above and all below!

One day as Mahadeo and Parvati were playing with dice at the ancient game of Chaturanga, they quarrelled, when nothing would satisfy them but separating, and they both went different ways accordingly. The Devas and other celestial mediators, however, interposing, soon brought the lady to her senses, and the beautiful Camadeva was employed to bring the great Mahadeo into good-humour also. He found him engaged in sacred austerities, and took the liberty of rousing his attention by wounding him with one of his flowery shafts, when the angry divinity, not liking to be disturbed, reduced him to ashes with a flame from his eye. Parvati subsequently appeared to him under the form of a mountain Nymph, and he was afterwards reconciled to her, when to console the afflicted Retty, the widow of

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The loved companion, constant from his birth,
In heaven 'clept Bessent, but gay Spring on Earth,
Weaves thy green robes, and flaunting bowers,
And from the clouds draw balmy showers;
He with fresh arrows fills the quiver,
(Sweet the gift, and sweet the giver!)
And bids the many-plumed warbling throng
Burst the pent blossoms with their song.
He bends the luscious cane, and twists the string
With bees, how sweet! but oh, how keen their sting!
He with fine flow'rets tips the ruthless darts,
Which through fine senses pierce enraptured hearts."

Sir William Jones.

Camadeva, he was restored to life again, and ultimately rejoined her under the form of Pradyumna, and thus the God of Love was again united with the Goddess of Pleasure. The idea of the mighty Mahadeo's indignation at finding himself wounded by Love, in spite of all his wisdom, power and might, is somewhat amusing; as much annoyed, perchance, as a Burra Sahib, or grave philosopher might be, who, thinking himself proof against beauty, finds himself accidentally caught by the bright eyes of a pretty girl.

Vishnu has already appeared nine times upon earth, and these incarnations of the Saviour or Preserver are called his Avatars. He will appear once more upon earth, as a warrior on the white horse Kalhee.

The first Avatar was in consequence of the loss of the Vedas. Brahma being somewhat fatigued with the care of so many worlds, was unfortunately found one day, indulging in a deep slumber, by the dæmon or giant Hayagriva, who made use of the opportunity to steal these sacred volumes, and after swallowing them, he retired into the deep recesses of the Ocean. The world fell into disorder, and being no longer guided by the holy Vedas, the human race became corrupt, and were all destroyed by a deluge, excepting the pious King Stya-

vratar, who, as already mentioned, was preserved by the guardian care of Vishnu. This deity then assuming the form of a fish (Matsya Avatara) plunged into the Ocean, slew the giant Hayagriva, and regained three of the Vedas, the fourth having disappeared, and brought them up in triumph. The second is the Coorma Avatar, in which all the good things of the creation having perished in the waters, Vishnu assumed the form of a tortoise and supported the mountain Mandar on his back, which serving as a churn, and the serpent Vasookee for the rope, the Dewtahs, Asoors, and Danoos* fell to stirring up the waters. The Asoors being employed about the serpent's head, and the Soors assembling near his tail, the celebrated churning of the milky Ocean thus took place, from whence was obtained among several other things, seven pre-eminently excellent,—the moon, the elephant, the horse, (Surya's green seven-headed horse,) a physician, a beautiful woman, (Camala, the lotus-born,) a precious gem, and Amreeta, the water of immortality; which, however the greedy spirits immediately drank up, so that man still remains subject to death. The third Avatar also refers to the Deluge, for Vishnu, hearing the complaints of Prithivi, the goddess of earth, who was nearly overpowered

* Celestial and Mythological Beings.

by the Genius of the waters, descended to her assistance from heaven, in the shape of a boar with a man's head, and seating her on his tusks, subdued the water demon, and restored her to her place. In this avatar he was called Varana; and in the fourth, Narasinha or the lion-headed, in which form he suddenly made his appearance, springing from a pillar in the palace of an atheistical King, who denied the existence of the Deity, and who was about to slay his son because he maintained a contrary opinion, when he was himself slain by Vishnu. As the dwarf Vamuna, or Trivekera, the three stepper, he obtained by *supercherie* an advantage over the generous, compassionate and charitable Bali, famed by the poets because he "put down the wrong and aye upheld the right;" but for his ambition, and because he drove the Devetas from their celestial habitations, and had taken triumphant possession of the Swerga throne, they petitioned for celestial aid; however, a promise having been made, that no one should have power to dispossess him, Vishnu undertook to deceive him, and appearing before him as he was sacrificing, under the form of a very little Bramin, asked for three paces of land on which to build a hut. The good-natured Bali assented, when Vishnu or Vamuna with enormous strides, first stepped over the earth, then the

ocean, and afterwards mounted to heaven; but, satisfied with Bali's submission, he allowed him to govern Padalon, or Hell, and to visit earth once a year upon the night of the full moon, in the month of November.

Parashu Rama, the sixth Avatar, was the son of the Bramin Jemadagni, and subdued and destroyed all the males of the Xetrie, or fighting class, on account of the wickedness of their chief, Sahasrurgum.

Rama Chandra, the seventh Avatar, is the hero of the Ramayuna, an epic poem, by Valmiki, who was the son of Dusharuthra, King of Ugodhya, or Oude. Attended by his brother Lakshmana, and his monkey-friend Hanuman, he led a life of adventures in the woods and forests of India, and recovered his lost wife Sita, who had been stolen from him by the giant Lanca. The Ramanuj, a sect of religionists, worship Rama as the only real descent of the Deity upon earth; and as he is the most auspicious of heavenly personages, the common salutation of peaceful travellers is Râm, Râm!

Under the form of Chrishna, Vishna appeared in his eighth Avatar: his adventures are described in the Bhaga-veeta, and are the subject of numerous pastorals and lyrics. He was brought up by Yasoda, the wife of Ananda, a herdsman in Mathura; and the Gopas, or herds-

men, and the Gopis, or milkmaids, were his associates and playmates: by nine of the latter he is constantly attended. This is the most famous of the Avatars, and under this form he is venerated as the god of poetry and music, wrestlers and boxers. The affection and beauty of his consort Radha, and the friendship of his faithful attendant, Nareda, the son of Brahma, who was famed for his skill in arts and arms, and who was the eloquent messenger of the gods, are all celebrated with enthusiasm by his votaries, a considerable sect of whom, termed Goclasthas, acknowledge no God superior to him. Nareda was also a skilful musician, and the inventor of the vina, and the cach'hapi, or testudo. He once attempted to emulate the divine strains of Chrishna, when, to punish him, the Deity placed Nareda's instrument between the paws of a bear, which drew sounds from it sweeter than those of the mortified musician, who was, however, reluctantly forced to attend to the minstrelsy of his rough-visaged rival.

The humane and contemplative Bhood was the ninth Avatar, who reformed the rules of the Vedas, and forbade the destroying of animal life. This contemplative sage is generally considered as the same person with the founder of the Bhuddite religion. Kalhee, the warrior on the white horse, is yet to come—

the last and the most triumphant of the Avatars of Vishnu.

" Nine times have Brahma's wheels of lightning hurl'd
His awful presence o'er the alarmed world.
Nine times hath Guilt, through all his giant frame,
Convulsive trembled as the Mighty came;
Nine times hath suffering Mercy spared in vain,
But heaven shall burst her starry gales again.
He comes! dread Brahma shakes the sunless sky
With murmuring wrath, and thunders from on high.
Heaven's fiery horse, beneath his warrior form,
Paws the light clouds, and gallops on the storm!
Wide waves his flickering sword; his bright arms glow
Like summer suns, and light the world below!
Earth and his trembling isles in ocean's bed
Are shook; and Nature rocks beneath his tread!
To pour redress on India's injured realm,
Th' oppressor to dethrone, the proud to whelm,
To chase destruction from her plunder'd shore,
With arts and arms that triumph'd once before.
The tenth Avatar comes! At heaven's command,
Shall Seraswati wave her hallow'd wand!
And Camdeo bright, and Ganesa sublime,
Shall bless with joy their own propitious clime!
Come, heavenly power! primæval peace restore,
Love! Mercy! Wisdom! reign for evermore!

Pleasures of Hope.

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LETTER XLIX.

Mythological Personifications.—Devetas.—Indra.—Yama.—Marcantem.—Casyapa.—Nareda.—Ragas and Raginis, the Genii of Music and their wives.—Guardian Spirits that preside over the Earth.—Naga.—Cuvera.—Mariatale.—Mount Calasay.—Sacred Rivers.—Hindoo Deities constantly to be met with.—Analogy between the Hindoo and Greek Fables and Deities.

THE mythology of the Hindoos, though probably far more ancient than the Greek and Roman, yet abounds in equally fanciful personifications of powers and passions, and all creation is, according to them, animated by imaginary and aërial beings—phantoms engendered by a highly poetical, glowing, and enthusiastic imagination. The celestial orbs—the terrestrial globe—the elements and the operations of nature,—are all supposed by them to be under the superintendence of certain guardian spirits, whilst others are supposed peculiarly to watch over the lives and affairs of mortals. The office of some is of a kind and protecting nature, whilst others delight to derange the beautiful harmony of the universe, and to spread desolation through the works of God. These good and bad Genii, or, as the Hindoos term

them, Devetas, carry on incessant conflicts with each other, and all creation suffers from their contentions.

Indra is the god of the atmosphere, whose changes he regulates—the regent of winds and showers—the chief of the spirits of the earth and the sea—and he presides over the innumerable celestial beings who inhabit Swerga, the Hindoo paradise, the abode of virtuous souls. He is the prince of the beneficent Genii,—his consort's name is Sachi—his celestial city Amaravati—his garden Nandana—his chief elephant Airevat—his charioteer Matala,—and his weapon Vajra, or the thunderbolt—the Cinnaras are his male dancers, and the Apsaras, or fairies, his dancing girls. Though the East is peculiarly under his care, yet he resides on Mount Menu, or the North Pole, which is allegorically represented as composed of gold and gems, and where he solaces the gods with nectar and heavenly music.

Yama holds his court in the opposite polar circle, which is the abode of the Asuras, who warred with the Suras, the gods of the firmament. He is the child of the sun, and is from thence called Vaisaswata; also, Dharmaraja, or King of Justice, and Pitrepeti, or Lord of the Patriarchs. He is likewise the judge of departed souls, who at stated periods

come in immense numbers before him to have their sentence pronounced, and who pass along the milky-way to the place of rewards and punishments. Some say, that immediately on a soul's leaving the body, it repairs to Yama-pur, the city of Yama, where, after receiving judgment, it either ascends to Swerga, the first heaven—is driven down to Narac, the region of serpents—assumes the shape of an animal, or is condemned to a vegetable, or even mineral poison, according to its good or bad deeds. As Dharmaraja, he has two countenances, one mild and beautiful, which the virtuous behold; the other, with large teeth and a monstrous body, called Yama, which the wicked alone can see. He holds a court of justice, where are many just and pious kings, who determine what is *dharma* or *adharma*, just or unjust. Chitragupta acts as chief secretary, and Carmala brings the souls of the righteous in self-moving cars, whilst Cashmala drags the wicked with ropes round their necks over rugged places, and precipitates them into hell, where Yama orders some to be beaten, some to be cut to pieces, and others to be devoured by monsters.

Asyoruca, the lovely Queen of the Nagas, snakes or serpents, resides also in Patala. One day, whilst engaged in devotion, she performed

tapasya with such austerity, that fire sprang from her body, and formed numerous agni tiraths, or places of sacred fire, which forcing their way through the earth, water, and mountains, produced flaming mouths, called juala muihi. The beautiful Lachshemi, or Ramadeva, who like a jewel remains concealed in the water, is the daughter of Asyoruca and Samud, or Ocean.

The Hindoos have a pretty allegory concerning death, similar to one of our fables. Marcantem, the son of a famous penitent named Morragandumagareci, was fated to live only sixteen years, and, when that period was expired, the messengers of death came to fetch him, but he, not being in a humour to leave this world, told them he was resolved not to die just then, and that they might go back again if they pleased, which they did, and complained to their master of his contumacy; whereupon, Yama himself immediately mounted his great buffalo, set out, and endeavoured to argue the youth into submission, but his eloquence not being convincing, he resorted to stronger methods, and attempted to carry him off by force, when his patron Seeva came to the assistance of Marcantem, and killed the King of Death on the spot. After this, mankind multiplied upon the

earth, so that it was no longer able to sustain them, and emigration not being the fashion in India, at the request of the gods, who probably had been acquainted with Malthus in a previous state of existence, and been convinced by his arguments, of the inexpediency of over population, Seeva restored Yama to life, who immediately dispatched a herald to all parts of the earth to summon all the old men. The emissary unfortunately got tipsy before he set out, and forgetting the real purport of his orders, he rode up and down the world upon his elephant, proclaiming it to be the will of Yama, that all leaves, fruits, and flowers, whether ripe or green, faded or in bud, should fall to the ground, and immediately all men began to die, and were henceforth summoned indiscriminately, though before this it was only the old who were deprived of life.

Pavana is the god of the winds, and the father of the monkey Hanuman; Varuna, the genius presiding over water, whilst over fire reigns Agni, the forger of the fiery shafts Agnyastra, who rides on a ram, and is usually represented with three legs and four arms, breathing forth flames from his nostrils.

Casyapa, father of the immortals, ruler of men, son of Marichi, who sprang from the Self-existent, resides in blessed retirement, with his

consort Aditi, on the Mountain of Yandharvas, named Hémacùta, which, like an evening cloud, pours exhilarating streams, and forms a golden zone between the Eastern and Western seas. Here, he and Aditi are constantly attended by beautiful and virtuous nymphs, and their celestial offspring, who are the winged Grindoveers of Sonnerat, or Glendoveers of Southey's "Curse of Kehama," flutter around, and, accompanied by their wives, sport about in the air. The universe contains not a more excellent place for the successful devotion of pious men, and in these groves alone is attained the summit of true piety, to which other hermits in vain aspire. In this awful retreat of the pious, pure spirits feed on balmy air, in a forest blooming with trees of life—bathe in rills, dyed yellow with the golden dust of the lotus—fortify their virtue in this mysterious bath—meditate in caves, the pebbles of which are unblemished gems—and associate with nymphs of exquisite beauty, who frolic around.

Nareda, the friend and companion of Chrishna, and the patron of music, is attended by the six Ragas, or passions, demi-gods, or rather beautiful youths, who personify the six modes, and are considered as the genii of music. The thirty Raginis, female passions, or the nymphs of music, are their consorts—five of whom wait

on each youth, and present to him eight little genii, who with their sweet and harmonious voices, accompany and vary the melodies of their sire. The Ragas also preside over the six seasons; Sviraga is the patron of the dewy months, which immediately precede the fragrant and flowery spring, the season of delight when all Nature rejoices, over which presides Hindola, Vasanta, or Bessent. During the oppressive heats, when all nature droops in exhaustion, Dipaca languishes in soft and pleasing melodies, and the agreeable strains of Megha accompany the refreshing period of the new rains. Bhairavi is the regent of the gay and cheerful, dry autumnal weather, when his sprightly strains invite and induce the dancers to accompany them, whilst Malava, with his attendant Ragnis, in melancholy mood, bewails the pains of absence and love, and during the cold and cheerless months mourns over slighted love. His consort, Guncarri, is described,

> "On a shrunk chaplet of neglected flowers,
> In pensive grief counting the weary hours."

Over each of the ten divisions into which the world is divided, presides a guardian spirit. Indree, Aujin, Jum, Benyroot, Wurrun, Bayoo, Kobeir, Jysan, Birmha, Naga; or, East, South-East, South, South-West, West, North-West,

North, North-East, Above and Below. Of these, the principal are, Birmha, or Brahma, who presides over all above, and is the Prince of the Devetas; and Naga, or Seshanaga, who is the Regent of all below, the Sovereign of Patala, and the King of serpents; the Hindoo infernal regions being composed of serpents. He is represented with a gorgeous appearance, with a thousand heads, and on each of them is a crown set with resplendent jewels, one of which is larger and brighter than the others: his neck, tongue and body, are black, the skirts of his habiliments yellow, his eyes gleam like flaming torches, and a sparkling jewel hangs in every one of his ears; his arms are extended and adorned with rich bracelets; and his hands bear the holy shell, the radiated weapon, the mace for war, and the lotus.

These powerful genii were appointed by Vishnu to watch over the points of the world, as their perpetual guardians, after he had commanded the great serpent to wind its enormous folds round the seven continents. This was subsequent to Agastya's rectifying the too oblique position of the earth. This sage was walking with Vishnu on the shores of the ocean, and being somewhat low in stature, the insolent deep asked Vishnu who that dwarf was strutting by his side? Upon which Agastya,

who could not digest the affront, drank up the waters of the sea in revenge.

Cuvera is the Genius who presides over riches; his residence is in the palace of Alaca, in the forest of Chitraruthra, and he is drawn in a splendid chariot, surrounded by beautiful attendants, called Yaschas. Aswana and Cumera, are the Regents of medicine, and Visuacarma, the artificer of the Gods, is annually worshiped by the Hindoo mechanics, and the tools of artisans are consecrated to him.

Marriataly, or Mariatale, is the wife of the penitent Chamadaguini, and the mother of Parassourama, who, by orders of his father, one day cut off her head, for some error in thought, but not in conduct. Afterwards relenting, he allowed his son to put it on again, but, by a strange blunder, he joined it to a wrong body, that of a Parichi who had been executed for her crimes. In consequence of this careless mistake, the goddess being considered as impure, was driven from home, when she committed great cruelties, upon which, to appease her wrath, the power of curing the small pox was given to her, for which disorder supplications are made to her, and her assistance implored. She is the great goddess of the Pariahs, who dance round her with pots of water on their heads, adorned with the leaves of the

Mayoscis, a tree consecrated to her. She is worshiped under the form of

> " An idol roughly hewn of wood,
> Artless, and poor, and rude,
> The goddess of the poor is she;
> None else regard her e'er with piety."

The silver Mount Calasay is a most delicious place, planted with roses, odoriferous shrubs, and trees that bear fruit all the year round, situated to the south of Mount Menu. The circumjacent woods are inhabited by a fair race of people called Rixis or Munis, who avoid conversation with others, and spend their time in sacrificing to the gods. Within the mountain reside the Jexaquinnera and Quendera, who, freed from trouble, spend their days in contemplation, and praising God. By seven ladders you ascend to a sacred plain, where are a bell of silver and a square table, ornamented with precious stones; upon this lies a silver rose, called Tamara Pua, and in its centre is the sacred triangle Quivelinga, which is supposed to be the permanent residence of the deity.

The Hindoos likewise venerate and worship several of their principal rivers. Ganga, the Ganges, is the daughter of the Mountain Himavati, and is sister to Ooma the spouse of Mahadeo. The Gunga or Godaveri, the Kistna, and the Nerbudda, are all sacred streams, as is

the Indus in an inferior degree; but, if homage is to be paid to any but the Supreme Being, we cannot wonder at the poor Idolater of the Tropics, performing poojah or worship to the beneficial river that fertilizes his fields, assuages his thirst, and saves him from the horrors of famine.

I fear you must be tired with this sketch of Hindoo mythology, but it would be impossible to have any correct idea of India, without some knowledge of their Gods; for these are not like the deities of the Greeks and Romans, whose religion is no more, and only to be found in those classical fables, which it is a part of a liberal education to beat into every son of a nobleman or gentleman; but, as I have already said, the existence of these gods and genii, of whom I have endeavoured to give you some idea, forms an article of the belief of *millions* of our fellow-creatures at this present moment! In India, you cannot leave your house without perceiving, under the sacred Banyan, stones that are worshiped as deities,—a Pollear with an Elephantine head on the road side,—an altar upon which poojah is performed,—or a dewal or pagoda with the sacred tank and grove. Festivals are constantly recurring,—you are perpetually meeting processions,—and your sleep is disturbed by cymbals, and vins, and tom-toms beating the live-long night in honour of these false gods.

Daily libations, votive offerings and ceremonial rites strike the eye of the most careless observer, and the constant interference of caste with domestic arrangements, must excite a wish in the bosom of the most incurious, to know something of the nature of this extraordinary religion, which even in this age of intellect, governs the actions and sways the conduct of so many individuals, and these, many of them, clever, acute, and intelligent men.

The striking analogy between some of the Hindoo fables with those of the Greeks, would induce us to believe that the Greeks and Hindoos must, at an early age, have had much intercourse; and possibly Pythagoras, with the doctrine of the Metempsychosis, may have imported some of the adventures of the Indian gods, and ascribed them to the Greek deities.

Indra, whirling his thunderbolt, appears to be the same with Jupiter. Chrishna and his nine Gopis, are evidently Apollo and the Muses. The beautiful Camadeva is a more interesting being even than the Grecian Cupid;* whilst the lovely Maya, the Goddess of beauty, like Venus, sprang from the bosom of the ocean; Surya and Arjoon resemble Phœbus and Aurora, and his twin sons Aswinau, Aswimcumarau, or the Dual, Castor and Pollux; Lachshemi,

* One of Camadeva's names, Dipuc, is in fact an anagram of Cupid, and the letters reversed forms the same word.

crowned with ears of corn, appears to be Ceres; Kali, Hecate or Proserpine; and Nareda, the eloquent messenger of the Gods, is Mercury. Sir William Jones identifies Ganesa with Janus, whilst Hanuman, and his monkey attendants, resemble Pan and his sylvan Deities.

These are all curious coincidences, and a person more conversant with the Hindoo Pantheon could doubtlessly mention many other equally striking resemblances, but as you must be tired with all these whimsical Gods and Goddesses, I will change the subject.

LETTER L.

Various Castes and Sects at Bombay.—Vishnu Bukht and Seeva Bukht.—Bramins.—Hindoo women.—Mussulmans.—Soonis and Shiahs.—Annual festival in commemoration of Hoseyn's death.—Hoolie.—Christmas.—Portuguese.—Parsees.—Emigrants from Persia.—Settlers in Bombay.—Zoroaster Zendavesta.—Orosmanes.—Ahriman and Mithra.—Ferishta.—Worship fire.—Atsh-khaneh and Atsh-bahaharn.—Parsee customs.—Origin of their reverence for the dog.

THE great variety of nation and castes at Bombay, is really quite astonishing, and in no small degree puzzling to the newly-arrived stranger. The Hindoos, Mahometans, and Parsees, all indiscriminately wear the same

light cotton jamma, or angrica, but their distinguishing characteristic is the turban, which is as various as possible, and certain marks on the forehead, cheeks, and other parts of the body, serve to designate to which sect the individual belongs. The Hindoos are divided into two great sects, the Vishnu Bukht, or the Vaisavas, who worship Vishnu, and the Seeva Bukht, or Saivas, who adore Siva, or Mahadeo. The followers of the first are distinguished by marking their foreheads with a longitudinal, those of the second with a parallel line. Besides these there are the Sauras, who are devoted to Surya, the Ganepatya, or Gosseins, to Gundputti, or Ganesa, and the Sactis, to Bawanee, or Parvati. These are the principal, but there are numerous others. The Bhagavates, who acknowledge all these Deities to be subordinate to the Supreme Being; the Ramanuj, and the Goclasthas, who worship Rama and Chrishna; as also the Bhuddites, the Jains, and the Seiks, who have no caste, and who possibly may not be regular Hindoos. The four great original castes of the Hindoos, the Brahmans, or Priests, who with the Vedas sprang from the mouth of Brahma—the Cshatryas, Xetries, or Warriors, who derived their origin from his arms—the Vaissyas, or Merchants, and Husbandmen, who were produced

from his body—and the Soodra, or servile class, who arose from his feet,—are divided and subdivided into numerous intermediate castes, said to be thirty-six in number, each of which is distinct within itself. The proper employment of the Bramins is serving the Gods, and meditating on, and expounding the sacred Vedas, which they alone are allowed to read; but they likewise bear arms, attend to agriculture, and the arts, and will accept menial service; and in the same way, the other castes appear not to be prevented from pursuing any avocation but that of officiating in religious ceremonies, which is the exclusive right of the Bramins.

The Bramins are divided into ten great classes, named from the nations from whence they came. The Saraswati, Canyacubja, Gaura, Mit'hila, Utcala, Dravira, Maharastra, Telingana, Gujjera, and Cashmira. These are again subdivided according to the districts where they were born, and the families whence they sprang, and their usages and professions of faith differ in every tribe. Some scrupulously abstain from destroying animal life, and will even put a cloth before their mouth to avoid injuring the insects buzzing around them, whilst others will feed on fish and fowl. The different sects will not eat together, and the High Caste seem to give themselves as many airs to

the Bramins of inferior Caste, as these do probably to those subordinate to themselves. For a length of time the High Caste would not eat with the Peishwa of Poonah, who was a Bramin of inferior Caste, nor even allow him to descend into the Godaveri at Nassuch, a place of pilgrimage near its source, by the same steps with themselves, till, by threats, he obtained leave to participate in all their privileges.

For the purposes of civil life, the different castes appear to mingle together when it suits their convenience, though they always scrupulously abstain from eating in common. Each caste seems satisfied with its own privileges, and even the very inferior ones seem to have, what cannot be termed national, but caste pride. It does not follow that a high caste person must be either rich or great, but he will be respected; as with us, homage would almost always be paid to high birth, even in poverty. Riches, in India, obtain for the possessor the same consideration and influence as elsewhere; but, as they cannot purchase family in England, so neither will they procure higher caste in India. If a person, indeed, has had the misfortune to lose his own caste, he may sometimes regain it by immense sacrifices and donations to his caste, or by passing through a golden cow, which then becomes the property

of the Bramins; otherwise he remains an outcast, and a more pitiable object can scarcely be conceived than a high caste Bramin, suddenly deprived of his lofty pretensions, and driven from society. There have been numerous instances of Bramins committing suicide, sooner than submit to this degradation, from the same feeling that prompts a high-spirited man in England to put an end to his existence sooner than submit to disgrace. The Bramins are, generally speaking, much fairer than the other castes, and it is consequently a mark of distinction in India to have a lighter complexion than the common run. Among the low caste, though sometimes some fine-looking people are occasionally to be met with, yet I never saw any one whom my utmost flight of fancy could conjure into a Kailyal, or into the interesting Pariah of La Chaumière Indienne.

The Hindoo women are not, in general, pretty, but they have beautiful figures—slender, straight, and erect, as a young areca-tree, which is the most delicate of the palm tribe,—but they paint their eyes with antimony, and their hands and feet with henna—occasionally wear a round spot, either of sandal, which is of a light dun-colour, or of *singuiff*, which is a preparation of vermilion, between the eyebrows—and a stripe of the same up the front of the

hair, which is rendered smooth by a thick mucilage of linseed steeped in water,—and with the rings in their nose, and their teeth and mouths stained with paung, they very effectually disfigure, what might be otherwise, extremely pretty features. The Mahometan women wear the silk trowsers and vest of the Arab females, and the Parsees and Armenians are sometimes very magnificently clad in a costume peculiar to themselves. The Portuguese women are the most complete caricatures that can be conceived of European attire; they very soon lose their figure, and such clumsy, awkward-looking personages, it would not be easy to meet any where, unless, perhaps, in the suite of Madame Christophe, Empress of Haiti.

The Mussulmans of Hindoostan appear rather a fine set of men, and though they have neither the grandeur of the Turk, nor the daring look of the Arab, and have in some degree assumed the half effeminate look of the peaceful Hindoo, yet, possibly from eating meat, they look more manly. Owing to this difference in their diet, it is said that the Mahometan Sepoy recovers sooner in a fever, from having strength to struggle with it, than the Hindoo, who, on the other hand, is more easily cured of his wounds.

The Mahometans are divided into as many

sects as the Christians in England, and besides the Wahabees, who in their zeal for reformation religiously destroy every sacred edifice that comes in their way, there are no less than seventy-two subdivisions, who abuse each other cordially, and impute heresy and impiety to those who do not agree with them. The two grand sects are the Soonis and the Shiahs; the latter has almost superseded the former in India, and at their annual festival, in commemoration of the sacrifice of Hoseyn, the son of Ali, who was slain at Kerbela, A.D. 680, the Government is sometimes obliged to interfere to prevent blood being shed. They carry a Taboot, or a sort of representation of a mausoleum, about, in grand procession, and their religious enthusiasm rises to such a height, that should they fall in with the Arabs, who are of the Soonis sect, a scuffle would in all probability ensue. The Soonis acknowledge Abubeker, Omar, and Othman, the immediate successors of Mahomet, to have been lawful Caliphs, whilst the Shiahs assert the superior claims of Ali, the nephew and son-in-law of the Prophet. India is, however, much indebted to the Mahometans of both these sects for several ornamental buildings; and the tombs of their peers or saints, and their numerous mosques, are some of the most interesting edifices that are to be seen.

The Hindoos must certainly have the organ of veneration very strongly developed, for not only do they perform poojah to their own deities, but they are very ready also to join in the religious rites of other nations; they will follow the Mussulman's taboot, and at our Christmas, they will bring an offering of cakes, flowers, and sugarcandy to the Christian Sahib, from whom they expect "cherri-merry"* in return, in honour of the day. But indeed there is not much difference between ceremonies of the Hindoo Hoolee, the festival at the beginning of the spring, and the Portuguese Christmas. At the former, the natives masquerade in every curious manner they can devise, and enact the part of wild beasts, satyrs, &c.; and at the latter, after the manner of the ancient mysteries probably, the Portuguese dress up and act scenes. We saw one in which the Pope and the Diable were the principal performers, and where, after dancing together some time very amicably, his Holiness very fairly beat his Satanic Majesty out of the field, to the great delight of the beholders. The Portuguese at Bombay appear to have degenerated sadly since those glorious days of Vasco di Gama, and the other heroes who first rounded the Cape. They are positively blacker than the natives themselves, and do not appear to be considered of high caste.

* An expression used by the natives for a present.

The Parsees, the descendants of the ancient Persians, and the disciples of Zoroaster, form one of the principal and most wealthy races of men at Bombay, where they are become naturalized, and are no longer

> "The poor exile cast alone
> On foreign shores, unloved, unknown,"

as when their king Yezdezerd, the last of the dynasty of Sassan, overcome by the Caliph Omar, fled to the mountains of Khorasan, where he died, and when a considerable body, quitting their native land, put to sea, and were at last, under certain conditions, allowed by the Rajah to settle at Sunjum in Guzerat. They are now the richest individuals on the western side of India, and most of the English houses of agency have a Parsee partner. They possess numerous houses on the island of Bombay, and they enjoy every privilege, civil and military. They have a number of carriages, give sumptuous entertainments, drink wine, play at cards, and appear to assimilate in every respect with the manners of our countrymen, excepting in their form of worship and style of dress; but in the modern, flourishing, plodding, matter-of-fact-looking Parsee, known to our youthful days from the adventures of the Princes Amgrad and Assad in the Arabian Nights, it would be as difficult to recognize any of the terrible

fire-worshippers of that story, as to discover the heroic Hafed of Moore, the hero of the beautiful tale of the Fire Worshippers.

There seems no certain account of Zoroaster, the founder or reformer of the religion of the Parsees. Some say he was King of Bactria, in the days of King Ninus, by whom he was slain in battle. Others that he flourished in the reign of Darius Hystaspes, about 520 years before Christ, and was the greatest mathematician and astronomer that the East ever saw. The learned Doctors Hyde and Prideaux represent him to have been a native of Palestine, of Jewish parentage, and to have lived as a menial servant in the families of either Ezra or Daniel, where, having read that the Deity had spoken to Moses out of the burning bush; appeared in fire on Mount Sinai; manifested his divine presence to the Israelites in the pillar of fire on their march from Egypt; resided in the luminous glory displayed between the cherubims, and commanded a never-dying flame to be cherished on the great altar of Jerusalem, he pretended he had himself been also admitted to a vision of the Most High, and had been addressed by him out of a vast and pure circle of surrounding flame. Darius Hystaspes so ardently espoused his cause and principles, that at the death of Zoroaster, he caused himself to be enrolled the Archimagus, or chief of the Magi; and the

exiled and persecuted race of Parsees have ever adhered with undeviating fidelity to their original tenets and ancient rites.

The Zend, Pazend, or Zendavesta, which contains the sacred writings of the Parsees, is reckoned by the Mahometans, as among the ten books received by Abraham from heaven, and their religion is styled by them the religion of Abraham. The fragments of these books in the Zend and Pehlevi languages, both ancient dialects of Persia, are all that the Parsees have to direct their faith, and their Dustoors, or learned priests, supply rules for conduct from their own judgment. The chief doctrines are concerning future rewards and punishments; they contain injunctions to marry early, and prohibitions of murder, theft, and adultery.

The Parsees acknowledge two mighty predominant principles of nature. The first they denominate Ormuzd or Oromasdes, the superior and benevolent being; the second they style Ahriman, or the inferior and malignant. Mithra appears to be the middle and mediatorial character, the ostensible agent of the eternal beneficence, and is termed in the oracles of Zoroaster, the second mind. The good Angels, or Ferishta, under the direction of Mithra, are appointed by Oromasdes to superintend the

affairs of the universe, and are employed in acts of perpetual kindness and guardian love to mankind; whilst the evil Genii, the agents of Ahriman, thwart their benignant intentions, and endeavour to counteract them in all their functions. They peculiarly encourage witchcraft, and, to enchanters of both sexes, for malicious purposes, they reveal the secrets of futurity. The sun, the moon, and stars, the years, months, and days, have each their presiding angel; and angels attend on human souls, and receive them on leaving the body, when dreadful conflicts sometimes take place between the good and the evil genii for the possession of the departed spirit, similar to those delineated by Orcagna on the walls of the Campo Santo, at Pisa.

Fire is the chief object of worship among the Parsees. In the time of Darius Hystaspes, the principal Fire-temple, and the usual residence of Zoroaster and his royal protector, was at Balkh, the capital of Bactria. There was one tolerated by the Mahometans at Herat, in Khorasan, as late as the third century of the Hegira, which at last was burnt down through the bigotry of the people, excited by a fanatic Imam, and a new mosque erected on its site. On the injured Maji applying for redress to the Sovereign of Khorasan, four thousand Mussul-

mans, citizens of Herat, of mature age and grave character, unanimously swore that the idolatrous fane had never existed; thus silencing the inquisition, and satisfying their consciences with the meritorious nature of the holy perjury. The chief Pontiff has now retired to Mount Elbourg, in the neighbourhood of Yezd, where the holy fire is perpetually maintained, and his residence is the school, the college, the oracle, and the object of pilgrimage of the Guebres. In the Atsh-khaneh, or fire-houses, are two fires, one of which it is lawful for the vulgar to behold; the other, the Atsh-bahaharam, is impervious to the eyes of all but the chief Dustoor. It must not be visited by the rays of the sun, and is composed of five different sorts of fire. A portion of the sacred fire was procured from the altar at Yezd, and brought in a golden censer, by land, when the last Atsh-khaneh was erected at Bombay.

The sun is likewise an object of adoration with the Parsees, and it is very striking to see them at the rising and the setting of that luminary, crowding to the esplanade, to pay their adoration, by prostration, as described by Ezekiel, "men with their backs towards the temple of the Lord, and their faces towards the East; and they worshiped the sun toward the East;" they likewise make obeisance

to the sea and the full moon. They repeat their prayers, which are termed Zemzeme, in a low murmuring voice, with their faces turned to the rising and the setting sun. They divide their year into twelve lunar months, and their chief festivals fall upon Nowroze, the first day of the year, and the first day of every month. They generally marry but one wife, and they are governed by their own panchait, or council of five, which is composed of Dustoors and laymen, who take cognizance of their religious ceremonies, decide questions of property, and superintend all marriages and adoptions.

They expose their dead in a curious circular building, which I shall hereafter have occasion to describe to you, of which there are five at Bombay, though not all at present in use; and their extreme veneration for the dog, is said to originate from that animal barking at, and driving away, the evil spirits who attempt to seize the soul of the departing Parsee.

There is also a tradition, that in their emigration from Persia to India, the Parsees were, during a dark night, nearly driven upon the shores of Guzerat; that they were aroused, and first warned of their impending danger, by the barking of the dogs on board their ships; upon which account, some say that they are

held in such high consideration, and are sometimes carefully fed by the rich Parsees, in commemoration of their services.

LETTER LI.

Gypsies perhaps derive their origin from exiled Parsees.—Parsees excellent ship-builders.—Teak forests.—Parsee Entertainment.—Nautch.—Ball and supper.

I HAVE somewhere seen the idea started that the Gypsies, who so suddenly made their appearance in Europe in the middle ages, were possibly the descendants of Parsees fleeing from their native land; and, as Gibbon states, that they melted away insensibly in Persia, and did not all leave their country at the same time, it is highly probable that some might have emigrated towards the west, as well as to the East. It is said that the Gypsies pay veneration and a sort of adoration to the elements, to which they believe that their bodies will return, which are completely Parsee doctrines; they are both notoriously addicted to magic, the term magician being derived from the ancient Magi; and though there certainly is not now much apparent resemblance between the sleek, fat, flourishing Parsee of Bombay, and

the wandering vagabond of the nomade tribe of Gypsies, yet their features are not dissimilar, and the former have an intelligent, penetrating, and cunning look like the Gypsies, whose decidedly Oriental countenance and manners, on the other hand, are evidence of their Asiatic origin. Some people identify the Gypsies with, and consider them to be the same as the Nats and Natuas, Hindoo players, dancers, and singers; but as the Indians seldom leave their country, the other hypothesis seems to rest on equally good foundation.

The Parsees are the only ship-builders in Bombay, and they possess an absolute monopoly in all its departments. The contractor for timber, and the inspector on delivery, are of this sect, and some very fine ships have been constructed in these docks entirely by Parsees, without any other assistance, and mostly by the Jumsheedjee family. This is the only principal settlement in India, where the rise of the tides is sufficient to permit the construction of docks on a large scale, the ordinary height being fourteen, and the highest spring-tides amounting to seventeen feet. These docks are the exclusive property of the Company, are entirely occupied by Parsees, and King's ships pay a high monthly rent for repairs. The teak forests grow principally along the western side

of the Ghauts, and the numerous rivers descending from thence afford water-carriage for the timber, of which the vessels at Bombay are constructed, and which are said to be one-third more durable than any others built in India. The teak-tree is called the oak of Hindoostan, but its wood is more valuable, as its oleaginous nature renders it more durable, and less corrosive to iron. At Surat, there is said to be a ship eighty years old, which, from veneration for its age and long services, is exclusively devoted to carrying pilgrims to Djidda, and after this annual voyage it is oiled and laid by till the next Hadje season.

The ancestor of the Jumsheedjee family, Lowjee, came from Guzerat, and originally worked in the docks as a day-labourer; but having by his genius become master of the art of ship-building, he eventually became ship-builder to the Company, and his descendants have inherited his talents and his place. The grandson Jumsheedjee is now dead, but has been succeeded by his son Norozejee. Of the former, there is a story told, that in one of the first ships of the line which he built, and which was considered to be a masterpiece of workmanship, he inserted a silver plate in the pride of his heart, with an inscription, stating that "this ship was built by a —— black fellow,"

using a stronger epithet than I can mention, but which is frequently applied to the dark-complexioned natives by the pale-faced European Burra Sahibs.

The Parsees are, however, very great people in their way. They are the most considerable land, or rather house-owners in Bombay; all the houses and gardens inhabited by the English are their property, and they receive very large rents, sometimes as much as £15,000 per annum. They frequently give very splendid entertainments and balls to the English community, and soon after our arrival we received a *card*, in which "Limjee Cowasjee requested the honour of our company," with as much politeness as an English Sahib could have done. The approach to his house was handsomely lighted up with coloured lamps, and beneath the verandah we found sitting in arm-chairs, Limjee Cowasjee *in propriâ personâ*, surrounded by his friends, attired in white jammas, and stiff purple turbans *à l'ordinaire*. As each party advanced, he rose most courteously and made his salaam, touching his forehead and expressing his pleasure at seeing them; and on the arrival of Sir Edward and Lady West, the chief judge and his lady, and the principal persons present, he accompanied them to the top of the room, which was set round with

sofas and ottomans. Upon solid silver waiters, nosegays and paper fans were then handed round to the company; the ladies were sprinkled with perfume, and a child of three or four years old, the grandchild of Limjee, made his appearance. He was dressed in a handsome robe, with a gold cap on his head, with about thirty strings of large pearls round his neck, and with immense ones in his ears, any of which the greatest lady in this land might be proud of possessing. The little Parsee went through the usual routine of caresses and admiration, which are always as a thing of course lavished on the *enfant du maison*, with very great composure and self-possession, and seemed very much at home, though it is a wonder he was not kidnapped and carried off for his ornaments; whilst the grandpapa walked about paying his compliments to the principal persons present, both Parsees and English. The ladies of the family did not make their appearance; I believe they looked on from covered galleries or verandahs above, where they received their own friends in Queen Vashti's style, apart from their lords. I have, however, occasionally seen Parsee females at a party, and there was one, whose sarree or veil was almost literally a sheet of gold, and was even ugly with magnificence;

she had also superb ornaments on, particularly in her nose and ears.

Part of the entertainment of the evening was an exhibition of Nautch or Dancing Girls. Upon a handsome carpet, on each corner of which was placed a superb silver candlestick, were seated, upon our first entering the room, the dancers, magnificently but not tastefully dressed, in trowsers, petticoats so immensely full that they would far exceed those of the most fashionable lady of the present day, a sort of sarree over their heads, and a quantity of ornaments of all descriptions in their noses and ears, and round their necks, hands and feet. They were for a long time employed in coquettishly arranging their costume, and in playing with their ankle ornaments. At length they began, not to dance, but to move gracefully, and slowly, throwing their arms about and waving their drapery, which they twisted round them, or let fall in becoming folds, whilst the musicians behind made a tremendous, though not unharmonious noise with their vins, instruments played like a guitar, consisting of a long board, on which are placed strings of iron, with hollow gourds at each end as sounding boards, and their tom-toms, or small drums, which are beaten with the hand. They after-

wards acted, or rather moved a sort of play, representing a courtship, but which the most fastidious prude might have witnessed, without running the risk of any offence to her modesty, and not very unlike the pantomimic scenes of our Opera. Indeed, it is surprising that a regular set of Nautch girls has never been imported for the English Stage, for they would be far more interesting than the Elephant of Siam, or the Siamese youths, and the novelty and the splendour of a Nautch would recommend them for a season at least.

Many persons complain of the sameness of a Nautch, but, to me, the scene was so perfectly new, and so completely Oriental, that I was much delighted, and, I only wish, I had Sir Walter Scott's powers of description, to give you an idea of this graceful entertainment.

After this was concluded, the English part of the company fell to dancing quadrilles and country dances, and perhaps you will be surprised to hear that this exercise is far less fatiguing in India than in England. The rooms are cooler, and there is a free and perfect circulation of fresh air, which is far more agreeable than the close oppressive apartments of England, where it is frequently accounted dangerous to open a single window. The ladies are likewise much more slightly clad, and after

the exhausting heat of the day, there is a sort of elasticity of spirit, attendant on the refreshing return of even-tide, so that the rage for dancing in India, is not so surprising as it at first appears.

The supper was in very good style, and, perhaps, Gunter himself would not have produced a greater supply of dainties, or have arranged them in better taste, than did our worthy host Limjee Cowasjee, who, though he did not partake of them himself, walked about and did the honours; and on his health being given by Sir Edward West, he returned thanks for the attention in a very neat and appropriate speech. Indeed, but for the nautch, and the numerous Parsees, which certainly gave a very Oriental cast to the affair, I should scarcely have seen any difference between the arrangements of Limjee Cowasjee's party, and that of any dashing dame in London.

The Parsees imitate us in several particulars, and adopt our manners and customs, furniture, and food; and though they never dine with Europeans, as to drink out of the same vessel with a person of a different religion, they imagine, would make them share in all their sins and iniquities, yet they take a great deal of wine among themselves. In an evening drive, it was ridiculous to see a Parsee party, at one

of their houses of entertainment, sitting out of doors in English arm-chairs, with their feet tucked up in the Eastern fashion, playing very demurely at cards! They are said to be very charitable, and they support their own poor entirely, considering it to be a disgrace for them to be left in want. They seem to be a very industrious and intelligent race of men, and many of them speak and write English with fluency. Some are tolerably conversant with our authors, and our landlord, who was one of the principal Parsees on the island, told C—— "he had read, and admired Smollett's novels extremely."

LETTER LII.

Description of the Island of Bombay.—Fort, or Town History.—Wooden Houses.—Rice fields.—Cocoanut Groves.—Roads.—Native Huts.—Belvedere.—Unfortunate fate of Mrs. Draper, (Sterne's Eliza.)

THE island of Bombay is situated in 18° 56′ North latitude, and in 72° 57′ East longitude. It is about nine miles in length, three in breadth, and twenty in circumference. Originally it is said to have been a barren rock, or rather, two ranges of whinstone, running pa-

rallel to each other, which, united by two belts of sand, and rising a few feet above the level of the sea, became in time covered with vegetable mould.* These formerly admitted the sea in various places, as also the river Goper, which rises in Salsette, and which, when swollen by floods, formerly entered the breaches, and traversing the whole extent of the island, discharged itself into the ocean. The rank vegetation, produced by numerous backwaters, rendered Bombay, at one time, so unwholesome, that three years were said to be the average of life at this Presidency. Now, however, the cocoanut-trees which once covered the esplanade, and even the ground on which the present fort stands, have been cleared away, and it is considered by no means an unhealthy place of abode, though I have heard that liver complaints are more frequent and fatal here, than in any other part of India. The fort of Bombay is situated on the South-eastern extremity of the island, on a narrow neck of land, washed by Back Bay on the western, and, on

* Bishop Heber was of opinion that the island of Bombay, and most of those in its neighbourhood, were little more than "a cluster of small detached rocks, which have been joined together by the gradual progress of coral reefs, aided by sand thrown up by the sea, and covered with the vegetable mould occasioned by the falling leaves of the sea-loving cocoa."

the eastern side, by the harbour. Beyond, are Old Woman's island, and Colaba, which are connected by causeways, and on the latter of which is the light-house, the first object which greets the voyager on the Indian Ocean. Malabar Point forms the South-western headland, and the shores of Back Bay are covered with groves of cocoanut trees, and the burial places of the different nations which inhabit the island.

The harbour is said to be one of the finest in the world; it is accessible at all seasons, and affords a safe anchorage for ships during the most tempestuous monsoons; there are some small islands* in it, which add considerably to its beauty, for the bay, with the adjacent scenery, is most magnificent; indeed, the name of Bombay is said to be derived from the Portuguese, Bom Bahia, or good bay, though some think that it is so called from the goddess Bomba Devi.

Bombay was formerly comprehended in the Mogul province of Aurungabad, and at the time of its cession to the Portuguese, in A.D. 1530, it was a dependency on a chieftain residing at Tanna in Salsette; but under its new masters it never was a place of importance, in consequence of its vicinity to their Indian

* Elephanta, Butcher's Isle, Caranja, &c.

capital, Goa. In 1661, as part of the dowry of Queen Katharine, it became the property of the English, and a fleet and armament were fitted out, under the Earl of Marlborough and Sir Abraham Shipley, which arrived at Bombay on the 18th September 1662, but the Portuguese evaded the cession for some time, and it was not till February 1665, that the sickly remnants of the troops, under the surviving commanding officer Mr. Cooke, the first English Governor, took possession of the Island. In the following year he was succeeded by Sir Gervase Lucas. Upon his death, Mr. Cooke, assisted by the Jesuits of Salsette, attempted to re-establish himself again, but ineffectually; the first Governor, thus, as it has been observed, proving the first rebel. King Charles II. finding he had an unprofitable bargain in Bombay, and the East India Company complaining of their trade being injured, on the 27th of March 1668, by letters patent, transferred the Island from the Crown to the Company, "in free and common soccage, as the manor of East Greenwich, on the payment of the annual rent of ten pounds in gold, on the 30th of September of each year." About this time, or shortly after, the revenue of the island was estimated at £2823 per annum. On the 23rd of September 1668, Bombay was taken possession of

by Sir George Oxenden, the Company's Chief Governor, and its troops, arms, and stores, were transferred from the King's to the Company's service. Sir George Oxenden died in 1669 and was succeeded by Mr. Augier and Mr. Henry Oxenden. In 1683 or 1684 Bombay was constituted an independent English settlement, and the seat of our power and trade in the East Indies; the factory at Surat having been the first commencement of our present extensive empire in the East. About this time, a rebellion took place under Captain Kegwin, a Company's officer, who assumed the government of Bombay in the name of the King; he afterwards surrendered the island to Sir Thomas Grantham, on a promise of pardon, and the seat of government was removed from Surat to Bombay in 1686. The island continued in a very weakly state for some time, perpetually liable to invasion from the Arabs, Mahrattas, and Portuguese, torn to pieces by the squabbles between the old and new East India Companies, and in 1692 and 1703 it was nearly depopulated by the plague. In fact, such was the feebleness of its condition, that it declined receiving an envoy from the King of Persia, for fear he should observe the weakness of the place.

A very correct authority* states a somewhat extraordinary fact, which is, "that the principal if not the whole of the landed property which the Company now possesses within the walls of Bombay, has been recently acquired by purchase, having, within the memory of many persons still alive, bought it of individuals, who were always considered to be only the Company's tenants at will." In 1707 the greater part of this was private property, and since 1760 the acquisitions made by the Company by purchase and exchanges, have cost altogether about 736,927 rupees. The revenues of this establishment are said never to cover its expenses, so that, but for the circumstance of its trade and of its harbour, Bombay would be rather a dead weight upon the Company: these, probably, counterbalance the financial difficulties.

The fortifications are said to be strong towards the sea, but weak on the land side, and, from being too extensive, they would not be easily defended. The fort, as it is termed, has rather the appearance of a large irregular village than of a town. The wooden houses, with their wooden verandahs, venetian blinds, and heavy sloping roofs, covered with tiles, have a Swiss

* Hamilton.

rather than an Oriental appearance, but the total absence of chimneys, causes them to look as if they were so many warehouses. The town is surrounded on three sides by the sea, and on the fourth by the esplanade, which extends to the black town among the cocoanut-trees, where there are some native houses, painted in a very curious and singular manner, and occasionally covered with some beautiful carving.

Besides the fort, there are numerous villages on the Island, the greater part of which may be considered as one town, and it has been considered, by high authority, to be more populous than any other equal space on the globe. There are Mazagong, Byculla, Mahim, Matoonga, &c. and there is a large village on Malabar Point, with a fine tank, near which is a famous hole, through which penitents squeeze themselves, in order to attain the remission of their sins: the pirate Angria actually landed one night, and came on shore secretly to perform this superstitious ceremony. The surface of the Island is very unequal, and so rocky, that it would not produce a sufficiency of grain to support the inhabitants, some say for six, others for one week. The cocoanut groves on the sea-shore, and interior of the Island, the palmyras on the hills, and the batta or rice fields,

constitute the leading features of the scenery of the Island of Bombay, and the sea meets you in every direction. On one side is the fine expanse of the Indian Ocean; on the other, the beautiful variety of the harbour, and the mountains of the Continent; owing to this variety of situation the western side of the Island is cooler, during the day, from enjoying more of the sea-breeze, and the eastern during the night, when it has the benefit of the land-breeze.

The principal English church is within the fort; there is also one on Colaba, and a very inferior one, little better than a barn in appearance, at Matoonga. There is likewise a Scotch church, and some Armenian and Portugese places of worship, and on the Island are some synagogues, and innumerable mosques and Hindoo temples or Dewals. One of these last, and one of the most frequented, was not very far from our bungalow, and was dedicated to Bomba Devi. You likewise occasionally meet with some of the Hindoo gods under trees, and by the road side, in sculptured, and some, in unsculptured stone,—a rude stone painted red, being often adored as a deity.

The roads are excellent, and are in many places planted with tulip trees on both sides: at Bombay there is as much variety of scenery, and

more of inhabitants than perhaps in any other place of equal extent, but yet—it is an Island —and you soon become tired of the same drives over, and over, and over again. From Malabar Point there is a most magnificent and extensive view over the Back Bay, Town of Bombay, Island of Colaba, and the fine expanse of the Indian Ocean. As the road winds up the hill, the prospect would almost compete with some near Naples; indeed a similarity has been observed between the two bays.

In one of our walks here, for this was a favourite resort of ours, we were caught in a violent shower of rain, and stopping to take refuge at a native's hut, we had an opportunity of seeing the interior, as we remained under a rude portico in front. They are the poorest things imaginable, and the reproach, that man is the only creature that builds his domicile larger than is necessary for his size, must certainly not be applied to the architect of the Hindoo huts; they are barely large enough to contain its wretched inhabitants, are constructed of mud, and covered with cadjan, or cocoanut-leaves, through which, though daylight may be seen, yet the rain does not penetrate; however, sometimes, when covered with the golden flowers of melons and cucumbers, which form frequently a beautiful

tapestry to the whole, they are not unpretty objects.

Occasionally, in the fields, you see a sort of temporary shed erected on an elevated platform, reminding one of the Scripture-expression of, "a lodge in a garden of cucumbers," and we one day passed a small building, the nature of which we did not understand, but on looking into the interior, we there saw one of the miserable Hindoo fanatics, huddled up into a most uncomfortable position, in which he was remaining, and probably had remained for weeks, without moving, depending upon the charity of others for his sustenance. His appearance was so wretched, that he scarcely looked human.

Belvedere, or Mazagong House, is situated on a lofty eminence, overlooking the harbour, with its islets, and the neighbouring continent; and a more magnificent or beautiful view can scarcely be conceived. It is highly interesting from having been the residence of the unfortunate Mrs. Draper, the Eliza, and the fair correspondent of the whimsical and sentimental Sterne.

She was born at Anjengo, and was the wife of Mr. Daniel Draper, who was a counseller at Bombay, and in 1775, chief of the factory at Surat. She was in England for the recovery

of her health, when she became acquainted with Sterne, probably not the best friend and adviser that a young and romantic woman could have chosen. His letters were addressed to her shortly before she sailed for India, April 3d, 1767, where, fortunate it would have been for her, had she attended to the admonition of her *soi-disant* Bramin,—"Be cautious only, my dear, of intimacies." After her return to Bombay, she had the weakness, of which Sterne seems almost to have had a presentiment, to listen to the persuasions of a base seducer, and to leave an affectionate husband, sacrificing her fair fame and station in society, to elope with a man, who but poorly repaid her, as she soon afterwards died, somewhere on the coast, a victim to his profligate arts.

Belvedere is said to be haunted, and it was deserted for some time in consequence; but, as it was formerly a Portuguese church, monastery, or convent, it is not easy to decide whether it be some of the monks or nuns "revisiting the traces of the moon," or the unfortunate Eliza, bewailing her crime and her folly: it being from this very spot that she fled from her home to her seducer, making her escape in a boat to his ship which was in waiting. Some indeed, say, that the ghost is nothing more

than the land-breeze, which sets in about two or three o'clock in the morning, and sweeps through the corridors and verandahs, with a peculiarly mournful and melancholy sound.

LETTER LIII.

Bombay Society.—Dinner Parties.—Music.—Want of Books.—European Literature little attended to.—Mode of Living.—Arrival of French Ships.—Few elderly people at Bombay.—Young people sooner taken off than the old.

PROBABLY all colonies resemble each other, and, to those used to good society at home, most of them might offer a disagreeable sameness, after a few months' residence, and when the excitation incident to novelty had passed away; therefore, perhaps, Bombay may not be worse than other places, where the means of amusement, and other resources, are equally limited. Figure to yourself a country town, in the most remote parts of Scotland or Ireland,—where the Post, and London newspapers, do not arrive more than once a fortnight, or not so often,—where local interests occupy the whole attention,—where official situation gives consequence and importance—and join to these, an enervating and depressing

climate, which renders every employment an exertion, and some idea may be formed of Bombay.

General politics and literature, the beaux arts, and public amusements, are seldom touched upon, and in their place are substituted, party politics—local news—private character—and, from the want of something more amusing, not unfrequently—scandal. The greater part of the commuinty come out to India in their "musically-sounding teens;" a period, when the human mind is, generally speaking, totally unacquainted with the world, and alike ignorant and unformed; and though there are, certainly, instances of persons who have subsequently taken the trouble to acquire that best of education, which is the result of individual exertion and application, yet, perhaps India is not the best place in the world to form either the character or the manners, and, to study when it is not absolutely necessary, is a drudgery, to which young people are not often inclined voluntarily to submit; particularly when just emancipated from restraint, and in a country where the climate at once induces to, and offers an excuse and apology for, indolence.

Manners formed in a provincial town are seldom very first-rate; and in India, I should say, that, generally speaking, (though of course with numerous exceptions,) those who have

resided *least* at a Presidency, are as superior to those, who, from duty or inclination, have been constantly fixed there, as the unaffected, unpretending "Country Gentleman," in England, is preferable to the important and consequential "Burra Sahib" of the county town.

I have been told, that, in many respects, Bombay is altered very much for the worse, of late years—of course, of this I am not qualified to judge—but Dr. Howison, in his lively and animated "Foreign Scenes," gives so faithful and correct an account of the present state of the manners of the East, that I shall save myself much trouble in describing them, by referring you to his entertaining work.

The dinner-parties in Bombay, are on a most tremendous scale; seldom under thirty or forty persons being invited, on Mrs. Fidget's plan, I suppose, "of killing several birds with one stone." Before dinner is announced, the ladies sit round the room, formally ranged on sofas, and the gentlemen walk up and down the verandah, arm in arm;

> "Yes Ma'am, and no Ma'am, slowly uttered, show
> Every five minutes how the minutes go."

On the signal being given, a general rush takes place; the master of the house carries off *the* lady; that is, she whose husband's name ranks highest in the East India Calendar; then, two

or three gentlemen of equal rank run up to the next in the order of precedency, and all hurry down, as if there were a chance that the dinner would vanish before the dining-room were reached; when there, it exactly resembles a *table d'hôte,* or race-ball supper; each servant takes his place behind his master or mistress; the conversation is entirely confined to the next neighbour, and the only attempt at sociability, is, that the poor *maître du maison* indefatigably drinks wine, or beer, with every body at table: Yes; beer! I do assure you; *actually* honest, downright beer! and ladies take it with as much *sang froid* as gentlemen. What would that Baronet think, who broke off his intended marriage, because his affianced, "*malted!*" I should, however, mention on behalf of the Oriental belles, that some medical men *recommend* it medicinally, in preference to wine; though, of course, new arrivals are, at first, extremely surprised at this Indian fashion.

The piano is opened in the *soirée,* as a thing of course. Every body plays, as in England, a little; but, as there, few at Bombay play more than a little. There is not, in fact, much inducement to keep up accomplishments in India, and the oppressive climate is certainly a great excuse for indolence. Practising, working, writing and drawing, are, indeed quite out of the ques-

tion during the heat of the day, in the hot months, though it seldom is too warm to read.

There is, however, unfortunately, a great deficiency of books in India, and unless care is taken to have a regular private supply from England, you stand a chance of never meeting with a new publication. The Literary Society is confined to Bombay, and though at some of the out-stations libraries have been established, they are at present on a limited scale, and by no means universal. French, Italian, and German literature, so common in England, are almost unknown there, and, in their stead, are substituted the Persian, Hindoostanee, and Mahratta languages. For Greek and Hebrew, Sanscrit is studied, and a clever European linguist may find his abilities of no use in India, as the profound Orientalist, feels his, thrown away in England. I have heard of a Scotchman and an Italian meeting at a remote station, who were obliged to resort to Persian as their medium of communication, neither of them understanding a common European language; and at one of the Presidencies a ridiculous mistake was made, upon the Portuguese Ambassador sending a message that he wished to procure accommodations for one of his suite on shore, who was "un peu derangè." A file of men was marched down to receive and guard

the supposed madman, who was regularly lodged in the Lunatic Asylum, before it was discovered that his ailments were of a corporeal and not of a mental nature.

Gentlemen have, (fortunately for them, I suppose, they will think,) not so much chance of being teased with *bas bleux* in Bombay as in England, literature being seldom brought on the tapis, and by scarcely any chance is a book ever mentioned in *general* society, though I had the pleasure of being acquainted with some ladies there, whose acquirements and elegance of manners rendered them equal to those of the most superior of their sex in England. I was well amused, one day, with hearing a lady just fresh from Edinburgh and its Literary Coteries, innocently asking a Bombay Belle "whether she made poetry?" Now, as there are but few, even of the lordly sex, guilty of trespassing on Parnassian ground in India, which since the days of Camoens has inspired but few poets, the astonishment of the one at the question, and the consternation of the other at her surprise, were perfectly ludicrous. She observed to me afterwards with great *naïveté*, "every body made verses in Scotland, and she thought they might do the same at Bombay."

The mode of living in Bombay is, in some respects, quite different to that in England.

Those who are anxious to preserve their health, generally rise with the dawn, and take a ride before breakfast; and it is melancholy to see these poor constitution-seekers galloping about in search of the coy Goddess Health. Then follows the business of the toilet, which is a positive labour, unless performed before the sun is above the horizon. Breakfast is, with those in office, generally a public meal; that is, those who have business to transact with the master of the house, or wish to make a call of ceremony, take this opportunity of paying their respects. From ten to twelve, is the calling hour; after which period you are not much troubled with callers, and when tiffen, or luncheon is over, many take a regular siesta. When the sun is sinking in the west, every one rouses from his lethargy, and takes an evening drive. Breach Candy is the spot generally resorted to, during the monsoon; at other times, the Esplanade, where a band of music plays, and where there is a particular spot termed "Scandal point," from the hecatombs of reputations that have been sacrificed there. About six or seven, the different parties return home to dress for dinner, and if there be no ball or evening party to conclude the day, they generally retire soon, the hours being early in India, with the prospect of the morrow

being spent exactly in the same manner, for this routine admits of but little variety. The theatre and race-course, to those partial to such amusements, may occasionally afford some amusement; and letters from England, or new arrivals from thence, may sometimes break the monotony; but a French ship, with the sweepings of the last year's Parisian finery, causes the greatest sensation among the *Fainèans* and *Fainèantes* of Bombay, who crowd to the shop, which is opened on the occasion by the captain of the vessel, with the greatest *empressement;* however, as I am sufficiently patriotic to prefer the manufactures of England, and so prejudiced, as *really* to think them superior to those of any other country, I never troubled myself to go and see these second-rate articles from Bourdeaux, from which port the ship generally comes direct, and from whence, besides caps and bonnets, artificial flowers, and snuff-boxes, a quantity of claret and other French wines are exported, which are very much used in India; but it shows the caprice of fashion, that what is called *English* claret there, is considered as far superior to the French, probably because it is dearer.

The total want of elderly persons in society strikes a new arrival very much. At a certain age, most persons return to England, and

there are consequently very few old men, and still fewer old ladies to be seen: the Dowagers and chaperones, who constitute such a goodly row of wall-flowers in a party in England, are never to be seen in India.

Young persons seem sooner carried off in India than middle-aged; probably from their want of prudence and caution, and not understanding how to manage their constitutions under a tropical climate. And yet, though disease is certainly more rapid in its progress, and that dreadful scourge, the cholera morbus, will destroy the strongest person in a few hours, the disorders incident to India did not appear to me to be worse than those peculiar to England. The complaints of the liver are not more terrible than those of the lungs, and fevers are as frequently produced by over exertion and improper exposures, as by local causes. The prickly heat is said to be a preventive to sickness, but many persons would consider this remedy as worse than other complaints. Attention to diet and dress, regular hours, and exercise, and a quiet life during the first year's residence in India, would probably prevent much illness: but "experience keeps a dear school," as poor Richard was wont to say; and a peculiarly dear one does she keep in India.

LETTER LIV.

Seasons of India different from those in Europe.—Church at Bombay.—Monument to Mr. Duncan.—Few Churches in India.—Mr. Gray, Chaplain in India.—Female Infanticide.

THE seasons in India are quite different to the European, where we have the regular succession of spring, summer, autumn, and winter. Some say there are but two divisions, the sultry and the rainy: there are, however, no less than six varieties, for in the tropics we see,

> " ——— Each circling year
> Returning suns and double seasons pass."

The term monsoon is, by the English, usually confined to the rainy months; but it, in fact, does not exclusively belong to that period, for, though appropriated to it by custom, its signification means season generally.

The rainy monsoon, which is termed *Versha*, sets in at Bombay about May or June, and earlier or later, as you approach to, or recede from the equator. Its arrival is announced by a dreadful storm, and it is generally hailed with transport by those exhausted with previous heat, and tired of nine months unin-

terrupted fine weather. Both at the commencement and at the conclusion the rain falls in torrents, and the moisture of the atmosphere is such, that every thing becomes damp and mildewed, and the greatest attention is necessary to prevent books and clothes from becoming perfectly ruined. It has a depressing effect upon the spirits; it seems totally to unhinge the frame, and the sultry gleams, that occasionally break forth, are dreadfully oppressive. There are, however, intervals of cool gray weather; damp and showery, it is true, but by no means unpleasant. During this period, a total stop seems put to the native navigation; but after Cocoanut-day, the surface of the ocean is again covered with vessels of every description, and canoes, built of bamboos, venture out to sea, so minute, that the fishermen carry them on their backs, as the Welsh do their coracles.

Quite at the conclusion of the rainy monsoon, another storm takes place, which is at Bombay termed " the Elephanta," and which effectually clears the atmosphere. After this, *Sarad*, the autumnal period sets in, and from the exhalations that take place, this season is, perhaps, more oppressive and sultry than even the hot months. *Hemanta*, the cold season, happens about our Christmas, and, by sportsmen, is considered as the pleasantest part of the year: you

will scarcely believe that I have then sometimes been forced to close every window and door to keep myself warm, to wrap myself in a shawl, and have even found a fur tippet and muff very agreeable. From the few precautions taken against it, very cold weather in a hot climate is peculiarly uncomfortable, and the natives, in their light cotton vests, often look perfectly miserable. Those who have woollen cloth jackets, are glad to make use of them at such times.

About this period, land-winds prevail, with so peculiarly drying a property, that glass, exposed to their influence, frequently breaks, and furniture cracks with an explosion similar to the report of a pistol.

Sisera, the dewy, or budding season, follows in succession, when there are frequently considerable fogs early in the morning. The festival of the Hoolie proclaims that the fragrant, the flowery spring, *Vasanta*, Bessent, or Prispasamaga, is arrived; and a most delightful season it is in India, as well as in England: but it soon yields to *Grishma*, which is the hottest, the most sultry, and the most oppressive part of the year. When the sun is vertical, then adieu to every thing like comfort. It is not, however, so unhealthy as some other seasons; but the relaxation and enervation attendant upon

the intense heat are very overcoming. Bombay, having the advantage of the sea breezes, suffers, perhaps, less than most parts of India, but up the country it is, in some parts, unbearable. In Guzerat and Cutch, hot and dusky winds prevail about this time, which are in some respects very similar to the Egyptian camseen, though unattended by its depressing properties. During this period, the earth becomes parched and arid, every plant languishes, and every tree droops, till the expected storm announces the return of the rains.

In the tropics, there appears no sensible fall of the leaf: the old ones remain, till pushed off by the young, and most of the plants appear ever-green. The rains produce an almost magical change in the face of nature. The barren sod becomes immediately tapestried with verdure, and a thousand flowers instantaneously deck the soil; but the vegetation is luxuriant, and rapid, almost to rankness; and at all times, but particularly at the rainy season, are the jungles peculiarly unhealthy, as are also the neighbourhood of rivers, and swampy grounds; and indeed, as much sickness, perhaps, is occasioned in India, by not attending to such local circumstances, as is produced by any other cause. The jungle fever is very common

with those, whom duty obliges to frequent the Oriental forests; and there, if at any time, would smoking, perhaps, prove beneficial, as preventing the inhaling the noxious vapours around.

In erecting a house, or in founding a town, or cantonment, too much care cannot be taken to fix upon a dry and healthy place, in the first instance, which precaution, in tropical countries, would probably prevent much subsequent disease, and the natives, who generally select hills for the site of their forts, may possibly have health, as well as security in view, in their choice of a site; for the higher the spot, the healthier in India.

The church at Bombay, which is situated in the fort, is by no means striking in its exterior, but its interior is rather handsome, and there are some good monuments ornamenting the walls. There is one to Governor Duncan, where there is an excellent figure of a Brahmin, bewailing the loss India sustained at his demise. He seems to have been much respected, and his having in some degree originated the inquiries concerning infanticide, reflects immortal honour on his name. The Punkahs, which are kept constantly in motion during divine service, have a singular effect; but the church would be unbearable without such precaution.

There is another church at Colabah, and a third at Matoonga, as I have mentioned before. There are also churches at Poonah, Surat, and Baroda; but these are but few, considering that the English have been established in this part of India, for more than two centuries. It has been justly observed, that if we were driven out of the country to-morrow, few vestiges would remain at those places, where the English have settled, as evidence of their ever having been under Christian rule. The Mahometans excel us in this respect; their mosques form a conspicuous figure in Hindoostan, and even the Portuguese have evinced far more zeal for the honour of their God, and for the propagation of Christianity, than the English.

It is said there have been instances of officers who have been at stations for years, where there was no place of religious worship, and no chaplains. Surely, under such circumstances, young men, whose principles are not quite fixed, must run the risk of totally forgetting whatever instructions they may have received in their early years. Some of the clergy on the Bombay establishment are, however, most exemplary in their conduct, and very strenuous in their spiritual exertions; the present Archdeacon, Mr. Carr, is universally respected, and considered as a truly pious, and Christian

character, by all classes of society. Also the amiable and excellent Mr. Gray, Chaplain in Cutch, with whom we had the pleasure of being intimately acquainted. Known to the literary world as the translator of some of the Greek classics, and as the elegant author of "The Sabbath among the Mountains," at a somewhat advanced period of life, when others might have deemed it allowable to pass the rest of their days in learned ease and indolence, in their native land, he has taken Orders, and devoted himself to the service of his Maker; and in a remote corner of the world, he is now industriously employed, as the apostle of God, in endeavouring to impart a knowledge of Divine truth to its benighted inhabitants.

Abandoning his former pursuits for the purpose, he has applied himself to the acquirement of Oriental languages, and he is now endeavouring to reduce the Cutchee jargon into a regular form, and in translating the Scriptures into that tongue. To learning, and general information, he unites a warm and unaffected piety, a primitive simplicity of manners, and a benevolence of disposition, which endear him to all those who are well acquainted with him, and I have been credibly informed, that the late Bishop James openly

expressed his warm admiration of the rare union of zeal and discretion, which appeared in his character and conduct. Were there many clergymen resembling him in India, a general reformation of morals and manners might be expected; but even in England, you seldom meet with Mr. Gray's equal. His excellent lady, now, alas, no more, was also, from an amiable disposition, and well-informed mind, well calculated to be an ornament to any society she moved in; but in India, where talents and pleasing manners are not always to be found, she was invaluable.

Bombay is the head quarters of the Missionary labours for the West of India, but, considering its very centrical situation, and the immense intercourse it has with all parts of the Eastern World, from Zanzibar and the Red Sea, to Sincapore and China, it is surprising that more interest is not taken in it. More particularly, as it is in this part of India that the crime of infanticide is carried to the greatest extent, for in the provinces of Cutch and Guzerat, it is said still to prevail to a melancholy degree. As *caste* seems less attended to in these provinces than elsewhere, it would seem as if a very wide field might be opened for religious instructions, and among the wild Rajpoot tribes, great indeed would be the merit of

that person who could introduce Christianity and morality, for at this time some of them are said to be disgraced by the commission and open practice of every possible crime, probably in part occasioned by the dreadful anarchy that, till of late years, prevailed in their countries.

With regard to female infanticide, it has been observed that it seems peculiary calculated for female interposition, and that the ladies in India might do a great deal towards abolishing it, by arguing with the mothers, and pointing out the enormity of the crime. The maternal feelings would so easily enlist themselves in the cause, that possibly some might be prevailed upon to exert themselves to preserve their own offspring, and, if Thermusis, the daughter of Pharaoh, has for ever immortalized herself by the rescuing one infant from destruction, what would be the glory of saving thousands that are now annually sacrificed to family pride and prejudice! The ladies in England also, who are so strenuous in every charitable and benevolent action, might surely originate some plan, or at least assist by subscriptions and donations, the philanthropic labours of those who would be but too happy to be called upon imperatively to do away so foul a blot to the English Government, and surely it would not be beneath the attention of some

of those proprietors of East India stock, and of those members of Parliament who are foremost in the cause of humanity, to investigate the subject, and to call for annual reports of the progress made in the suppression of this barbarous custom, in compliance with which, female infants are now murdered with impunity by their own parents. Suttees have been done away, and why should not Infanticide? The exertions of the benevolent General Walker in some parts of Guzerat, show that it is practicable to put a stop to it; but in Cutch, in 1818, Captain Macmurdo, the Resident there, gave it as his opinion, that the total number of female Jharejahs then alive, in the whole province, was somewhere about thirty, whilst the whole number of the Jharejah tribe was estimated at about twelve thousand persons! Surely this calls for interposition on the part of the English nation, under whose authority the country of India now is, and probably will continue to be for some time.

LETTER LV.

Languages of India.—The Sanscrit.—The Vedas.—Mahabbarat.—Heetopades.—Sacontala.—Ramayuna, and other Sanscrit works.—Mahratta Dictionary.—Bhats and Charuns.—Veneration entertained for them, and their extraordinary influence.—Sitting in Dherna.—Koor.

THE Hindoostanee language, which was, till lately, a mere *patois*, or jargon, has, by the exertions of the great Oriental Linguist, Dr. Gilchrist, been, within the last twenty or thirty years, grammaticized and brought into a regular form, and is universally used and understood from Cape Comorin to the Himalayan mountains. It is the same to India, as the French is to Europe, and is a complete *passe partoût*. The Mahratta and Guzerattee are also used in the Bombay territories, whilst the Tamul, Telinja, and Carnatic, are spoken in the Madras, and the Bengalese and other dialects in the Bengal districts. The Persian is quite the Court language of the Mahometans, and is now a good deal studied by the young European scholars, who are anxious to distinguish themselves by their literary attainments.

The ancient and venerable Sanscrit is probably the original parent stock, from whence

the modern languages of India have derived their origin, and it is supposed by Mr. Colebrook to have sprung from a primeval tongue which gradually refined into Sanscrit in India, Pelavi in Persia, Greek in the Mediterranean, and possibly Hebrew with the Jews. Sanscrit literally means *adorned;* it is a dead language, written in the Deva Nagari character, and all the sacred writings of the Hindoos are in this tongue,—particularly the four Vedas—the Rig-veda, the Yajurveda, the Samaveda, and the more modern At' harvan veda,—consisting of prayers, muntras, or hymns, and precepts and maxims, called Brahmana. The first contains the celebrated Gayatri, or Indian Priests' confession of faith, which is, or ought to be, daily repeated, with numerous ablutions and oblations. The argumentative parts, or Vedanta, consisting of theological treatises, called Upanishats, are contained in the last veda, and to each is subjoined a Jyotish, or tract, explanatory of the religious adjustment of the Calendar. The Vedas were collected and arranged by the sage Dwapayana, surnamed Vyasa, or the Compiler, about fourteen centuries before the Christian æra—to whom also are attributed the fourteen Puranas, which contain rules for daily conduct, and were expressly written for "the entertainment and instruction of the

human race." It is said now to be ascertained that the great body of the Vedas are the identical compositions which have been revered by the Hindoos, for hundreds, perhaps thousands, of years, though at one time they were hastily pronounced forgeries, and their very existence doubted.

The sacred poem of the Mahabbarat, or the Great War, was also written by Vyasa; and it contains the Bhagavat Geeta, or dialogues of Chrishna and Arjoon, which episode was translated by Mr. Wilkins, and first made its appearance in the English world, in 1785. The Mahabbarat relates the adventures and wars of Chrishna, who, with the five sons of Pandoo, carried havoc and devastation every where—effected great religious and political changes in India—drove the worshippers of Mahadeo, or Siva, to the mountains,—and substituted the worship of Vishnu upon the plains,—which events, by some astronomical observations, are supposed to have taken place about 1350 years before Christ.

In 1787, Mr. Wilkins also gave to the world a translation of the "Heetopades, or Amicable Instructions," which is denominated by Sir William Jones, "the most beautiful, if not the most ancient collection of apologues in the world." This performance of a most venerable

Bramin, Veeshnu Sarma by name, which is familiarly known to us as, "Pilpay's Fables," and has been translated into more than twenty European and Asiatic languages, was originally written in Sanscrit, eleven hundred years ago.

Sacontala, or the Fatal Ring, written by Calidas, about one hundred years before Christ, was translated and published by Sir William Jones, in 1788. It is founded on the marriage of King Dushmanta, one of the ancestors of Vicramaditya, whose court the poet adorned, and it exhibits a genuine portrait of Indian manners and sentiments, as they actually existed, probably more than two thousand years ago. Calidas was likewise the author of three other poems, of which only fragments remain. The Cumara gives an account of the birth of that Demi-god, who was the Regent of medicine, and the son of Parvati. The Raghu celebrates the hero Rama and his predecessors; and the Megha-duta, is an elegant and tender little poem, containing the complaints of a Yacsha, or attendant on Cumara, who, having been separated from a beloved wife, as a punishment for some error in conduct, entreats a passing cloud to convey an affectionate message to her.

The most ancient Indian poem is the Ramayuna, which was written by Valmiki, fifteen

centuries before Christ, and of which a great part has been literally translated into English, by the Missionaries Cary and Marshman. It contains an account of the wanderings and adventures of the exiled Hero Rama, with his consort, Sita, and brother, Lukshmana, and the wars he carried on, with the assistance of the divine monkey Hanuman, to regain the lady, after she had been forcibly carried off by Ravana, King of Lanca or Ceylon. According to Hindoo legends, whilst this monarch's capital was closely besieged, his wife is said to have invented chess to amuse him, and some of the pieces still retain their Oriental appellations. By pawn, is evidently meant *peon*, or foot-soldier; and rookh, war-chariot, is our rook, or castle. Their principal piece was called King, as with us—but their *vizier*, or *ferz*, prime minister, or general, seems a more appropriate personage for this military game, than our queen. Our bishop, with the Hindoos, bore the name of *fil*, or *hust*, elephant—and our knight, that of *asp*, or *ghora*, horse. However, as described by ancient writers, it appears not exactly like our common chess, but rather more resembling the German game, which General Count Alten taught us at Windmill Hill, and which we used to term four-handed chess. Ancient Indian chess was played by

four persons, two of whom were allies, and the name Chaturanga, or Chaturangi, I am told, denoted its warlike nature.

The Sanscrit poems, the Ramayuna and the Mahabbarat, as well as the Vedas, are considered sacred, and are not allowed to be read but by the *twice-born*,—that is to say, the three highest castes; so that it is evident that it is not the Roman Catholic priests alone, that prevent the mobility from reading their Scriptures and holy writings. There is also an epic poem, by Megha, called Sisupala Vad'ha, which describes the combats of Sisupala with Chrishna; the former used weapons of fire, but was overcome by the watery trisool of his adversary, who eventually slew him with an arrow.

The Ciratarjuniya of Bharavi, contains an account of the journey of the Hero Arjoon to, and Tapass, or penance, on, Mount Keiladree, in order to obtain celestial weapons from the gods, with which to subdue his cousin, the King Duryod'hana, who had won from him and from his brother Pandoos, their kingdom and effects, in gambling. This seems to have been as prevalent a vice formerly among the Orientals, as it is now among the Occidentals, for the Naishadya of Sriharsha, which is, by some, deemed the most beautiful poem in the Sanscrit language, is founded on a similar misfortune.

Nala, King of Nishada, after his marriage with Damayanti, daughter of Bhima, King of Viderbha, loses his kingdom also in gambling, through the artifices of Cali, in a human shape; he then deserts his wife, suffers a transformation, and, after many wanderings and much distress, the spell is eventually broken by his affectionate wife, whom he rejoins, and ultimately recovers his human form and his kingdom, and, in fairy-tale style, lives very happy ever after.

These writings, of which I have been attempting to give you some idea, are those which, at this day, rule the belief, and influence the actions, of some millions of our fellow-creatures, who, at this present time, are under our sway, and therefore, possibly, they may not be wholly uninteresting—but I do not imagine that the young English often trouble themselves with the learned Sanscrit—their studies are more frequently directed to the languages spoken in the dominions of the Presidency, to which they belong. Hindoostanee is a *sine quâ non* all over India, and at Bombay, in addition to these, Mahratta, Guzeratee, and Persian, are in vogue. I believe the scriptures have been partly translated into most, if not all of these languages; and, at this time, there is a Mahratta dictionary in progress. We have the

pleasure of being well acquainted with one of the gentlemen employed in the undertaking, Lieutenant George Candy, a very excellent, as well as superior young man, whom, I have heard considered as one of the best Mahratta scholars at Bombay; and, from his well-known assiduity and application, there is no doubt but that the work will be executed in a superior manner.

The Hindoos say, that though we excel them in many things, in music they are decidedly our superiors. This appears rather laughable, for theirs has

> "The sound
> Of riot and ill-managed merriment,
> Such as the jocund flute, or gamesome pipe
> Stirs up among the loose unlettered hinds,
> When for their teeming flocks and granges full,
> In wanton dance they praise the bounteous Pan,
> And thank the gods amiss."

Trumpets, pipes, drums of all sorts, tom-toms, and different kinds of stringed instruments, played on, both with the fingers and with a bow, are in use, and noise seems more admired than harmony; but, however, though it is a long time before the ear becomes reconciled to the Indian music, I ultimately rather liked it than otherwise, and there were some tunes that had a wild simplicity, by no means unpleasant.

The Brahmins ascribe the invention of music to the gods, and say that it was communicated to men by Brahma, or his consort Seraswati, whose son, Nareda, was the inventor of an instrument, apparently like an Æolian-harp, for he is described, as "watching from time to time his large vina, which, by the impulse of the breeze, yielded music that pierced successively the regions of his ear, and proceded by musical intervals," like that "well-tuned instrument"

> "From which, with airy-flying fingers light,
> Beyond each mortal touch the most refined,
> The god of winds drew sounds of deep delight,
> Whence, with just cause, the harp of Æolus it hight."

Our monkey friend Hanuman was also a musician as well as a warrior, and he was the author of a popular mode of music. There are several treatises on this delightful art, particularly the Damodar, Narayon, Bhagavi Bodha, and Ritoracara, which are quoted by Sir William Jones in his essay on the music of the Hindoos, and four *matas*, or systems, are ascribed to Iswara or Siva, Bherat, Hanuman, and Callinath, an Indian sage, but there are some peculiar to almost every province in India. Some of the sweetest appear to have prevailed in the Panjaub, and in the neighbourhood of Mathura, the scene of the birth

and adventures of the hero Chrishna, the patron of the tuneful art.

A strange authority seems to be still retained over certain tribes of the Hindoos by their Bhâts, or bards, who, with the Charuns, a race something like the minstrels and troubadours of olden time, are considered so sacred, that their death is thought to bring down destruction upon the person who has occasioned it. Under native rulers, every Grassia, Coolee and Bheel chieftain had his Bhât or Charun, who was a link between him and the wild race over whom he ruled, and for whom the populace entertained a superstitious veneration. They are more numerous in Guzerat than in any other part of India, where, till lately, they possessed unbounded influence, and, as singing the praises of the gods and heroes, as also being the hereditary guardians of history and pedigree in the wild districts of Rajpootana, they were held in higher respect than even the Brahmins themselves.* They formerly stood security for the payment of the revenue, and, when pressed for the promised money, they would sacrifice

* The Rana of Poorbunder, at whose court C—— was politically employed for many years, had both his Bhât and Charun, and he used frequently to hear them reciting, in adulatory strains, something between chaunting and recitative, the praises of the ancestors of that potentate, who were said to be descended from the monkey Hanuman.

their own lives, or more frequently put to death an aged female or child of their own family, in the presence of the person who had caused them to break their word. They sometimes extort money from their wealthy neighbours by promising to sing their praises, or by threats of making them infamous, and blasting their prospects, which it is believed they have the power of effecting.

The story goes, that the Bhâts were created by Mahadeo to guard his sacred bull Nundi, but as he imprudently chose to keep a pet lion also in the same apartment, in spite of all the noise his musical attendants could make, the lion eat the bull up every day, and the god diurnally had the trouble of making a new one, whereupon he formed another race of men, the Charuns, equally tuneful but more courageous, who kept the lion in better order. These Charuns are, if possible, still more reverenced than the Bhâts, and in the wildest part of Guzerat the protection of one was, and, it is said, still is, sufficient to ensure the safety of the traveller. On the appearance of predatory horse, he steps forward, and in verse denounces infamy and disgrace on any who dares venture to injure the sacred protegé of the holy minstrel of Siva. If this prove not sufficient, he wounds himself

in the arm, declaring his blood is upon their heads—and if this be not successful, he is bound in honour to stab himself to the heart—but such is the superstitious veneration entertained for the Charun, that this extremity is seldom resorted to, as barrenness would be supposed entailed thereby upon the land, and all those who occasioned it, would be condemned to everlasting perdition.

Sitting in Dherna, is a very curious custom, once much practised in India, and still said to be very prevalent in such remote provinces as Guzerat and Cutch. It is a method used to obtain justice, or to enforce a petition, and it is founded on the reverence entertained for the sacred character of the Brahmin, Bhât, or Charun, who, either for himself, or for another person, will place himself at the door of the individual from whom the favour is sought, threatening to poison or to stab himself, if he attempt to leave his dwelling, or to molest him; and as no sin is equal to that of causing the death of these venerated persons, the other is completely arrested, and generally forced to yield; for, whilst sitting in Dherna both parties fast, and the boon is granted, either from importunity, or from the dread of consequences.

The Koor is a still more violent method of extorting justice, and of intimidating officers

of Government from importunate demands. A pile of wood is erected, an old woman or a cow placed thereon, and the whole is set on fire, when the guilt of the sacrifice is supposed to fall upon the head of those who forced them to resort to such cruel expedients.

Although we cannot sufficiently deplore the intellectual darkness of the poor benighted Hindoos, yet, at the same time it must be acknowledged, that there is something very striking in these wild methods of ensuring the safety of an individual, or of enforcing a petition, which, in a country where justice is not enforced by the laws, places the means of obtaining redress at all times in the hands of the injured person; and in the romantic superstition of the one party, and the daring recklessness of the other, there is a feeling of honour which, ferocious as it is, imparts a sort of barbarous grandeur to the character of the Hindoo; but carelessness, and even prodigality of life are said to be distinguishing features in this singular people.

LETTER LVI.

Pattemars.—Salsette.—Damaun.—Gulf of Cambay.—Bore.—Diu.—Puttan Somnauth.—Famous Temple there.—Idol destroyed by Mahmoud Ghiznavi.—Country in its vicinity sacred.—Veerole Puttan.—Singular annual apparition of a bird on the shore.—Nowa Bunder.—Poorbunder.—General Walker.

C—— having been selected as* "an officer of judgment and experience," to take the command of the —— Regiment which was stationed in Cutch, and which was in a somewhat disorderly state, on the evening of the 31st of October, 1826, we embarked on board a Pattemar

* Extracts from Public Dispatch from the Bombay Government to the Court of Directors, 17th January 1827. No. 44, and 45. No. 142, and 143.

111. "We beg to draw your Honourable Court's attention to a letter from the Adjutant General of the Army, dated 28th December last, together with a copy of a General Order published under the preceding day's date by his Excellency the Commander-in-Chief, relative to some irregularities, which had occurred in the —— Regiment stationed in Cutch.

112. "From subsequent inquiries his Excellency the Commander was induced to nominate Lieutenant-Colonel Elwood, an officer of judgment and experience, to the command of the Regiment.

114. "We are happy to add that the conduct of the

or native boat, a small vessel, with a temporary deck, two little loop-holes in the stern, and one immense sail. The cabin was by no means superior to that of our Egyptian Cangia, indeed, inferior, from the circumstance of the want of windows, and from its being entirely open in front, which we were obliged to remedy in the best manner we could, by hanging up checks and curtains to conceal us from the crew. These were Government accommodations, such as are provided for the passage of their military servants up and down the coast; but as these voyages are very uncertain, and are not unfrequently extended to several days, nay, sometimes weeks, a little more attention to the convenience of the passengers might be advisable, for the cabin might be rendered comfortable with a very slight additional expense.

Most of our servants took their wives and families, and as we carried all our furniture with us, the little vessel in which we were

Regiment under the command of Lieutenant-Colonel Elwood, since the occurrence now reported, has been orderly and correct."

At the annual inspection, which took place in the following February, when the Regiment had been under C——'s care about three months, the Inspecting Brigadier complimented him on the field, on its approved appearance and state of discipline.

launched upon the Indian Ocean, was completely full. The whole of the next day (1st November) we were employed in getting out of the harbour of Bombay, and on the following, we lay off the Island of Salsette, but we did not make much progress, owing to frequent lulls and calms, which made it intensely hot during the day time, though at night it was positively cold. We kept coasting along for some time, never losing sight of the land, and, on the morning of the 3rd, we found ourselves off Damaun, a sea-port town one hundred miles north of Bombay, which is still in the possession of the Portuguese, who conquered it in 1531, and which, with its white churches and houses, looks rather important from the sea. Its commerce is now somewhat diminished, but the river affords a good harbour for small vessels, and in spring-tides, during the south-west monsoon, has from eighteen to twenty feet of water over the bar. Ship-building is the most profitable occupation, the teak forests being at no great distance; and in 1818 the builder was a Hindoo, whose vessels, though faulty in their construction in some particulars, are admitted to sail most furiously before the wind.

We then changed our course, and stretched across the mouth of the Gulf of Cambay, in which the phænomenon of the Bore takes place,

which at spring-tides is described as having a most surprising appearance; the whole body of the sea, congregated into one dense mass, by the narrowing of the gulf, rushes up with a tremendous noise, which may be heard some miles off, and subsequently retires to an immense distance. The tides flow in with much vehemence, and rise and fall forty feet near the town of Cambay, so that at high-water, ships can anchor in its vicinity, but the channel becomes dry, and they must remain in the mud till their return.

We had, in this neighbourhood, some very unpleasant rolling and pitching, which, in our little nutshell of a vessel, when quite out of sight of land, was not particularly agreeable. On the morning of the 5th, however, we came in sight of Diu head. The small island bearing this name, near the south-western extremity of the peninsula of Guzerat, is about four miles long and one broad, and once contained a celebrated Hindoo temple. The Parsees, when the religion of their native country was overthrown, after wandering to the port of Ormus, where they spent fifteen years, and where they learnt the art of ship-building, for which they are still famous, emigrated from thence to this place, where they sojourned nineteen years, and then finding it too small for their increasing

numbers, they embarked for the continent of Guzerat, where they first lighted up the *Atish Baharan*, or sacred fire, and gradually spread over that country, which, with Bombay, contains nearly all the Guebres, or fire-worshippers in India, estimated in 1815 at 150,000 families.

The Portuguese attained possession of Diu in 1515,* and fortified it, by the permission of Bahadar Shah, the reigning sovereign of Guzerat. Its governor, Anthony de Silveyra, defended it with heroic bravery against the attacks of Solyman, the Pasha of Cairo, who commanded the fleet of the Sultan Selim. During the days of their prosperity, it enjoyed considerable commerce, but it fell with their decay; it was plundered in 1670 by the Muscat

* Upon this occasion one Iago Botello, performed one of the most wonderful voyages upon record. He was an exile in India, and knowing how earnestly the King of Portugal desired the possession of Diu, he hoped that being the messenger of such agreeable tidings would ensure his pardon. Having got a draught of the fort, and a copy of the treaty with Bahadar, he set sail on pretence for Cambay, in a vessel only sixteen feet and a half long, nine broad, and four and a half deep. Three Portuguese his servants, and some Indian slaves were his crew; when fairly out at sea, he discovered his purpose, which produced a mutiny, in which all that were sailors were killed. Botello, however, proceeded and arrived at Lisbon, where his pardon was all his reward, and his vessel, by the King's command, was burned, that such evidence of the safety and ease of the voyage to India might not remain.

Arabs, and is now dwindled into an insignificant place, with about 4000 inhabitants, though, from its situation, it may possibly one day, again become important. It professes to receive a small annual tribute from the Rana of Poorbunder, for the protection it is supposed to give to the vessels trading to that state, but as this was merely nominal, its claims were lately disallowed, by that potentate.

Puttan Somnauth is about twenty-nine miles North-west of Diu, in North latitude 20° 53′, East longitude 70° 35′, and stands at the junction of the rivers Hurna, Kapula, and Seraswati. Here formerly stood the superb temple of Somnauth, or Soma-nautha, "the Lord of the Moon," whom some identify with Juggernaut, which was formerly the most celebrated resort for devotees in this part of Hindoostan. Its lofty roof was supported by fifty-six pillars, overlaid with plates of gold, and encrusted at intervals with rubies, emeralds, and other precious stones, and it was illuminated by one pendant lamp, whose light, reflected by innumerable jewels, spread a strong and refulgent lustre through the temple, around which were dispersed some thousands of images in gold and silver. In the centre, stood the gigantic idol, composed of one huge block of marble, partly sunk in the ground, on the very spot

where, according to the Brahmins, it had been worshipped about four or five thousand years, a period nearly corresponding with the date of the Flood. The Idol was daily washed with the holy water of the Ganges, brought from a distance of twelve hundred miles, for the purpose.

In 1025, the celebrated Sultan Mahmoud Ghiznavi, the son of Subactagi, or Sebektekein, marched against and attacked the town, being attracted by the fame of the riches of this celebrated temple, and provoked by the menaces of the priests, who boasted that, notwithstanding he had subdued Delhi, Mathura, and Kanouge, the sins of whose inhabitants had caused them to be abandoned by their gods to the vengeance of the Mahometans, Somnauth would blast them in the twinkling of an eye; and he effected its subjugation, in spite of the desperate defence made by the inhabitants, assisted by the Rajahs Byram, Deo, and Dabiselima, who, on the third day of the battle, came to their succour, and nearly turned the tide of war in their favour.

On entering the temple, the indignant Mahmoud, furious at the sight of the idol, smote off the nose with a mace which he carried, and, despite the frantic prayers of the Brahmins, who offered crores of gold to redeem their god from farther violation, he gave orders

to have it immediately destroyed, when his iconoclastic zeal was rewarded by the discovery of an infinity of diamonds, rubies, and pearls, of inestimable value, which were contained in the interior, and which were transported to Ghizni, whilst the fragments of the image were distributed to the various mosques of Mecca, Medina, and Ghizni, to be thrown down at the threshold of the gates, and trodden under foot by the devout Mussulman—the Brahmins, however, assert, that the Deity Somnauth retired into the ocean. The treasures thus withdrawn, were estimated at more than nine millions sterling, and there were two thousand Brahmins, five hundred dancing girls, three hundred musicians, and three hundred barbers, attached to the establishment.

The temple subsequently recovered sufficient wealth to attract the cupidity of another Mahometan potentate, Sultan Mahmoud Begra, the Sovereign of Guzerat, who rased it to the ground, and erected a mosque on its site; but after this edifice had gone to ruins, Ahila Bhye, the widow of a prince of the Holcar family, built a new temple on the exact spot where the original one had stood. Not very long since, the obstructions raised by the Mahometans, and the insults they offered to this favourite and sacred shrine, caused the Guicowar

Government to interpose, and to make arrangements with the Joonaghur Mahometan State, in whose dominions it stands, for securing a greater freedom of pilgrimage—it having long been an object of lively interest with Futty Sing to protect this celebrated temple from the degradation it was liable to—and it is now again a favourite place of pilgrimage with the Hindoos, who resort to it from all parts, for Somnauth, though it has lost its splendour, has retained its reputation.

Not only the temple, but the country in its immediate vicinity, is celebrated in the tales of Hindoo mythology. At Bhalka, one mile from thence, is a solitary peepul-tree, on the banks of the Seraswati, which is pointed out to the pilgrim as the exact spot where the deity Chrishna received his death-wound from the arrow of a Bheel chief; and in the neighbouring plains, the renowned conflict of the Jadoos took place, five thousand years ago, when only one dozen individuals escaped out of sixty millions, who were slain. But Guzerat, in general, swarms with places of reputed sanctity, and the district of Soreth, in particular, is celebrated in the sacred books of the Hindoos, as containing five inestimable blessings,—The river Goomty,—beautiful women,—good horses,—Somnauth,—and Dwaraca.

We continued slowly advancing along the shores of Guzerat, which, although some parts of the interior of this large province are highly fertile, presents a low, barren, and sandy line of coast, occasionally varied by a small fishing town or village, with the mountains of Joonaghur, several miles inland, visible in the extreme distance; the loftiest summit of which, named in Sanscrit, Rewtachil, is considered sacred, and is surrounded by others of a smaller size, with valleys intervening. We then came to Veerole Puttan, famed for pirates, and to Mhadapore, in the Poorbunder territories, where the ancient Dwaraca is said to have originally stood, till swallowed up by a *cataclysme*, or bursting forth of the ocean. It is here, that a singular web-footed bird, something resembling a sea-gull in appearance, but totally dissimilar to any of the indigenous tribes, annually rises from the foam of the ocean, at the beginning of the monsoon. Its appearance is anxiously expected, it is hailed with great joy, and its arrival announced with due ceremony to the Brahmins, who go down to meet it on the sea-shore, and bring it in triumph to their Deity, before whom it pecks grain, dances, plays, and dies, precisely as it did in the time of Alexander, whose historians mention the circumstance. From its colour, and other cir-

cumstances, the Brahmins are enabled to predict the nature of the coming monsoon, and the first kind of grain of the numerous sorts offered, which it voluntarily eats, it is supposed, will be peculiarly plentiful, during the ensuing year.

Nowabunder, (which literally signifies Newport,) at a small distance from Mhadapore, is situated at the mouth of the Bhaudar, up which, small boats navigate, during the monsoon, as far as Kottiana, eighteen miles up the country. It is the largest river in the peninsula of Guzerat, and its course, including its meanderings, is above one hundred miles in length.

On the morning of the 6th of November we found ourselves off Poorbunder, a large and populous town, built upon a creek of the sea, in North latitude 21° 31′, East longitude 69° 45′, the capital of a maritime state, bearing the same name, and the emporium for Guzerat and Malwa, with Persia and Arabia. The easy access to the inland towns and territories gives it a superiority over any other port upon the coast—and, being situated to the west of Bombay, vessels are enabled to leave it at a later period, and to effect a passage at the opening of the monsoon, when, from the winds hanging to the southwards, it is precarious, and ever dangerous, to sail from ports to the eastward. From the sea, the town looks somewhat im-

portant: the country in its immediate neighbourhood has a flat and barren appearance; but the Burdah hills are conspicuous from thence, about eight miles off, extending from Goomlie on the north, to Kundorna on the southern extremity, a distance of about twenty miles. The modern town is built upon the site of the ancient city of Sudamapura, which is mentioned in the Bhagavat Geeta, as having been suddenly transformed from a small village to a city of gold, by Chrishna, in order to gratify his old friend and companion, Sudama.

I have been enabled to collect several particulars relative to the Poorbunder State from C——, who was employed there first in a military, and subsequently in a civil capacity, for a period of twelve years. He had the pleasure of serving, for some time, under the highly distinguished and philanthropic General Walker, whose name will be ever dear to all lovers of humanity, from the exertions he used to suppress the barbarous custom of infanticide in Guzerat; and, on our return to England, C—— had the honour of receiving repeated expressions of his regard and confidence. As he is generally allowed to be well acquainted with Indian affairs, and an excellent judge of character, you must excuse my conjugal vanity, if I transcribe some of them for your information.

Edinburgh. Dec. 31, 1828.

"I would implicitly believe in your simple word, with as much confidence as in the solemn affirmation of any man I am acquainted with."

"* * * Bowlands, Dec. 21, 1828.

"I have had the pleasure of knowing you intimately for many years, both as a private gentleman, and as an officer under my command. In either capacity you fully merited and possessed my confidence and friendship. I esteemed you in both. Your courage was tried at the storm of Mallia, and perhaps was put to a still more severe test during your long residence at Poorbunder, where you maintained a paramount authority with a handful of men. I am convinced that many circumstances must have occurred there, which not only required nerve, but judgment, and you exercised both with spirit and good sense. I remain, my dear Elwood,

Faithfully and truly yours,

(Signed) A. WALKER.

The letters, from whence these extracts are taken with General Walker's permission, have already been made public, or I should not venture to insert them here. The good opinion of so distinguished and excellent an individual, must be considered as so far more valuable than the testimonials of common-place Governors and Commanders-in-Chief, that you will not wonder at my feeling highly gratified; the more particularly, as General Walker is one for whose character I have ever felt the warmest admiration—indeed, I may even say veneration—and the opinion which, from the touching scenes

narrated by Buchanan, I formed of him in my earliest childhood, has been fully confirmed, from what I subsequently heard of his character, both in India and St. Helena. Indeed, wherever General Walker has resided and is known, he is, and ever must be universally admired, beloved and revered.

LETTER LVII.

State of Poorbunder.—Ancient History.—Goomlie.—Goddess Battawarre.—Chya.—Town of Poorbunder, Population, and Inhabitants.—Successful Storm of Chya.—Anecdotes.—Major Carnac Soondajee Sewjee.—His History.—Rana of Poorbunder induced to abolish the cruel custom of putting Witches to death.—Earthquake at Poorbunder.—Curious Cave in its Vicinity.—Sudama and Juggernaut worshipped at Poorbunder.—Festival of the latter.

THE maritime state of Poorbunder, on the south-western coast of the peninsula of Guzerat, extends about sixty miles along the sea-shore, and twenty-four inland, and is situated nearly half way between the headlands of Diu and Dwaraca. The reigning family are of the Jaitwar tribe, and claim the monkey Hanuman for their progenitor. They are still distinguished by the title of the tailed Ranas, one of their ancestors having been said to have had

an elongation of the spinal bone. Their authority formerly extended throughout the western regions of the Guzerat peninsula; and their ancient metropolis, the city of Goomlie, was situated at the northern side of the mountains bearing the same name, about twenty-four miles from Poorbunder. Its ruins, consisting of the remains of a handsome pagoda, a well, fortifications running up the mountain, with a fort at the top, intermingled with the foundations of houses, and numerous banyan trees, are still distinctly visible. It was destroyed by Jam Bhamenee, when he invaded the country from Sind, for the express purpose of subverting the Goomlie state, and legendary songs and tales still commemorate his passage over the Runn at Mallia, which is considered as evidence of that curious morass having existed at a remote period. Tradition relates, that during his siege of the town, a woman daily passed through the cordon established around, carrying provisions to the starving inhabitants; but, though she generally became invisible, she was once nearly surprised by the enemy, upon which occasion she changed herself into a stone, under which form she is still worshipped as the Goddess Battawarre, literally, the provision woman. An annual ceremony takes place at Poorbunder, in honour of their beneficent purveyor, and

a procession to the top of the Goomlie hill, where there is a basaltic pillar, somewhat resembling a gigantic female, with a basket on her head, who is reverenced as Battawarre herself. A goat is brought before the goddess, who, at the proper time, becomes convulsed at the sight of the priests, after which mummery, it is turned out into the jungle, and never after gives milk.

These Goomlie hills, though not very high, are said to bear evident marks of volcanic origin, and are surrounded with curious basaltic prisms. An elevation at the foot of one of them is completely covered with round stones, of different dimensions, the upper surface of which is of a deep vermilion-colour, as if paint had been poured over them; and the roads in the neighbourhood have a feruginous hue, which evinces that there is iron in the vicinity, as is the case, it being found, on digging, about a foot from the surface of the ground.

The Royal family of Poorbunder, retiring before their enemies, fled from Goomlie towards the sea-shore, and took refuge beneath the umbrageous shade of a wide-spreading tree, probably the hospitable banyan. Here they pitched their tents and erected a fort, which soon became surrounded with a village, which they called Chya, or shade, from the shade of the

tree. This continued their place of abode, and their capital for some years, till a convenient creek, two miles distant, induced them to found a town there, upon the site of the ancient city of Sudamapura, upon which they conferred the name of Poorbunder, literally, the Town Port, which eventually became their metropolis, and the residence of the Rana; Chya being appropriated to the heir of the Gaddee, or Cushion of State.

The modern town of Poorbunder is about two miles in circumference, and is surrounded by a wall, from fifteen to twenty feet high, fortified and flanked at intervals with round and square towers, on which are planted some wretched cannon, and the parapets are pierced with loop-holes, for musketry. The houses are substantial, and well built, with flat-terraced roofs; and the streets are so narrow as scarcely to admit two carts abreast. It is a place of some commerce, and its chief export is cotton, which it ships off to Bombay at a later period than other ports, from the circumstance I mentioned in my last letter.

In 1812, its territories contained eighty inhabited villages, two fortresses, and eleven ghurries, on places with four towers. The population was estimated at 75,000 persons, and the number of ploughs was 3000. The Mhers,

who call themselves a caste of Rajpoots, but who are scarcely considered as within the pale of their religion by the Hindoos, and the Robaries, or cowherds, form an original and singular institution of a standing national militia, and were at one time the organs of public opinion, and the pillars of state; these tribes muster together from three to four thousand men. The great mass of population consists of Jains and Banyans, and there are a few Mahometans, and Parsees, who collect sharks' fins for the China market. The reigning family, though not of Rajpoot descent, are suspected of having adopted the barbarous practice of infanticide, so common in this part of the country, for evidence could be produced, that there has been no grown-up daughter in the family for more than one hundred years.

In 1809, the state of Poorbunder being involved in difficulties, sought the assistance of the English; upon which General Walker, who was at that time Resident at Baroda, after the successful storm of Mallia, marched to Poorbunder, which was tributary to the Guicowar, to inquire into the state of the country, and C—— was selected by him to command a subsidized force, which was left there. At that time, Sultanjee was the nominal Rana, but his son, Kooer Hallarjee, acted as regent under him. His grand-

son, Prithee Raj, having revolted against his father, at the suggestion of Cutchera and Meg, two confidential servants of his, and usurped the fort of Chya, Colonel East was sent against it with a field detachment, when, after a successful assault, the place was taken by storm, and favourable mention was made of the zeal and gallantry of the whole of the officers and men of the detachment, in the performance of this important service, and C——'s name was among those who were specified as having distinguished themselves, and merited the approbation of Government upon the occasion.*

* Extract from General Orders, 29th April, 1821, by the Honourable the Governor in Council.

" Bombay Castle, 27th April, 1811.

" The Governor in Council has had the satisfaction to receive from Lieutenant-Colonel East a dispatch, announcing the capture by storm, and the restoration to its lawful chieftain, of the fortress of Chya, a dependency of the Rajah of Poorbunder, (who had lately sought and obtained the protection of the Honourable Company,) and which had been usurped by his son Prithee Raj.

" The moderation, judgment, and perseverance manifested by Lieutenant-Colonel East, in the execution of his orders, to induce Prithee Raj to return to his duty to his parent, previously to resorting to measures of compulsion ; the skill and assiduity of Captain Hardy, and the detail of artillery under his command, in so early effecting a breach in that small but strong fort, after every attempt at conciliation had

When the garrison found farther resistance useless, the men issued forth from the fort, each with a piece of straw in his mouth, which, among the natives is the sign of the lowest submission, and of the most unconditional surrender; such as could not find straw, carried their sandal between their teeth, and after this, quarter was of course granted them.

After the storm was over, an officer happening, by accident, to look down a well, dis-

failed; and the spirit and gallantry displayed by Major Cheyne, of his Majesty's 47th Regiment, and the officers and men composing the storming party, in its reduction, are entitled to the Governor in Council's highest commendation and applause.

"The Governor in Council views also with sentiments of equal approbation, the favourable mention made by Lieutenant-Colonel East, of the conduct of Captain Elwood; of Lieutenant Irving, Line Adjutant; and of Lieutenants Dumares and Manson; and of the zeal and the gallantry of the whole of the officers and men of the detachments in the performance of this important service.

* * * * *

"It is trusted that the effect of the impressive example, in the instance of the necessary reduction of that stronghold, will operate as a satisfactory warning to the remaining adherents of the misguided son of Hallarjee, the Regent of the Poorbunder State, and induce them to evacuate the fort of Keeserah, still in their usurped occupancy, without occasioning the farther effusion of blood.

(Signed) "F. W. WARDEN,

"Chief Secretary."

covered there fifteen women, who had been thrown down by their relations, in a wounded state, immediately before the assault, as they had not time to put them to death. They were, of course, rescued from their situation, taken care of, and allowed to rejoin their friends; but the poor Rannee, one of the wives of Hallarjee, who had refused to leave the fort, had both her feet cut off, for the sake of "the bravery of the tinkling ornaments round her ankles"—her valuable bangles having excited the cupidity of a brute of a soldier—and she was found in this deplorable condition by some officers, who did all they could for her relief, but in vain, as she died from the effusion of blood. Such are the horrors of war, but I must mention, for the honour of the English, that the act was universally reprobated, and the person suspected of having been guilty of this atrocity, was held in abhorrence by his comrades, and by singular retributive justice, he himself died subsequently of a wound in his feet.

The young wife of Prithee Raj was not forthcoming after the storm, and, as the wounded Kooer expressed the greatest anxiety after her fate, C—— was dispatched in search of her, when after some time, she was discovered

in a cowhouse, with about two hundred persons, who had been placed there on receiving quarter. He escorted her to her husband, but the young lady was seized with a most unsentimental fit of laughing, at finding herself under the escort of an European officer,—probably at not finding him so cruel a monster as she had been led to expect—and it was not till she saw her lord and master stretched wounded on the plain, that she bethought herself of weeping, and covering up her pretty, round, chubby face.

In the same year General Walker was succeeded in the Residency of Baroda by Major Rivett Carnac, the present East India Director, whose amiable temper and conciliating manners, joined to firmness of character and liberality of sentiment, rendered him a worthy successor of his distinguished predecessor, and peculiarly fit for the station he now holds. Indeed, the true friends of India must rejoice to see him in a situation, the duties of which, from his practical knowledge, he is so competent to perform with credit to himself, and to the advantage of the country. The territories of the Guicowar, thus coming under his surveillance, C—— was recommended by him to Government, and appointed political agent at Poorbunder; which state, then on the brink of in-

solvency, was by his exertions and unremitting attentions re-organized, and at the end of eleven years, he returned it to the present Rana Kheemarjee, in a prosperous state and freed from debt. His services there, as also in the disturbed districts of Okamundel, were, previous to his return to England, in May 1828, pronounced by Sir John Malcolm, the Governor of Bombay, in a public dispatch home, to have been "highly creditable," and they were termed by the East India Directors in March 1829, "long and meritorious."

The well known Soondajee Sewjee, a native of Cutch, filled the office of Kaumdar or Minister during this period. Originally of the Khutree or Dyer Caste, he was driven from his home for some juvenile indiscretions, and became a pedlar; but being impressed with contrition for his error, he performed tapasya* to propitiate the deity, who is said to have appeared to him at night, and to have told him his sins were pardoned, and that his fortune would hereafter be made by dealing in horses. Shortly afterwards a Government emissa-

* Tapasya is a voluntary act of penance, or bodily infliction of torture, such as standing on one leg, upon the head, or holding up the arm, &c. for any given period. Some lie on beds of spikes, others clench their fingers till the nails grow through the backs of their hands, or hold a limb in one position till the use of it is entirely lost.

ry arrived from Calcutta to purchase these animals, when he offered himself as agent, and executed the duties so much to the satisfaction of his employers, that he was subsequently employed to mount the whole Bengal and Madras Cavalry. He had the whole breed of horses throughout Cattywar at his command, and by his activity and enterprise, he established a regular traffic throughout the almost unknown countries of Sind and Candahar, as far as Cabul.

He then became a great merchant, shipowner, landholder, and the general agent for supplying the armies traversing the country. Whatever he touched he turned into gold, but he distributed his charities with unbounded liberality, and during the famines that frequently desolated the country, he almost wholly subsisted the poor, so that it was said of him, "some give to the extent of their means, but Soondajee goes beyond." Unlettered, plain, and unostentatious, his hardihood in danger, perseverance in difficulties, knowledge of character, and the influence he possessed with various potentates, rendered him peculiarly calculated for the situation of Kaumdar or Minister to the Poorbunder State, to which he was appointed in 1809, and the duties of which he executed to the satisfaction of his employers.

He was considered by the Natives as a person under the immediate protection of Providence, and the story of the Deity appearing to him, was believed from the Rana to the Ryot. When questioned as to its authenticity, he never committed himself, but answered only with a smile and a nod; having too much worldly wisdom to lessen his importance by a denial, or his reputation for sense by admission.

There was formerly a custom at Poorbunder of putting a woman accused of witchcraft to a cruel death, by tying her up in a sack, and beating her till she died, the nearest male relation inflicting the first blow. C—— had the heartfelt satisfaction, though it was with some trouble, of inducing the Rana to put an end to it; but this example, together with what was effected by the philanthropic General Walker, in abolishing infanticide in Guzerat, show what may be effected in India by personal exertion, firmness, and decision of character. The latter odious custom, it is much to be feared, is still practised in many parts, and is generally effected by drowning the female infant in milk as soon as it is born: it would possibly not be easy to put a total stop to it, it being, as a Rajah observed, "easy to nip a rose-bud," and from its being committed

in provinces beyond the English jurisdiction, but the attempt, at least, might be made, and the lives of many infants would probably be thereby saved.

On the 16th of June, 1819, Poorbunder was very much injured by an earthquake, which was felt at the same instant at Calcutta, and also nearly destroyed the town of Bhooj, the capital of Cutch; but with this exception, earthquakes, though frequent in Hindoostan, have never been destructive.

The sun had vanished below the horizon about twenty minutes,—the evening was calm and sultry,—not a breath of air was stirring,—a general lassitude seemed to pervade all animated nature, when C——, who was taking his evening walk with his subaltern officer on the ramparts of the fort, which were at that part about seventeen feet high, and commanded an extensive view of the ocean, suddenly heard a sound like a cannonade at sea, though it was at a season when no ships could be off the coast, and whilst anxiously listening, a violent stroke, as if of electricity, coming up through the ramparts, struck the soles of their feet. Looking up, far as the eye could reach, they beheld the parapets awfully waving backwards and forwards. Exclaiming, "An earthquake!" and expecting to see the works, which were too high

to jump from, separate beneath their feet, they ran to, and descended from, the nearest ramp, which was about fifty yards off, and as they passed onwards, the masonry had a gritting noise.

Having attained a certain distance from the walls as quickly as possible, for fear they should fall upon them, their attention was attracted by a cloud of dust reaching to the sky, produced by the fall of several stone towers, and breaches in the curtains of the fort were formed, up which a company of soldiers could have marched abreast, with facility.

The whole city was in confusion—insulated houses were seen to rock like trees in a high wind—individuals were thrown down from the upper stories,—but, singular to relate, the Rana, who was riding in his Garree, or car of state, near the fort, never felt the shock which so much injured his capital.

On the following morning, C——, who was riding near a lake, observed a smoke arise from its waters, and a flame, about three feet high, covering a sandy ridge of hills, accompanied with a strong smell of sulphur. Upon subsequently returning to investigate the cause of this appearance, he found the shrubs on the hills blackened, and deprived of their verdure, as if from the influence of fire.

The shocks were repeated daily for a week,

and the whole country seemed to the feelings, undulating, like the sea after a violent storm.* This was accompanied by nausea, sickness, lassitude, weakness in the knees, and a disposition to lie down in a recumbent position. Slighter shocks were subsequently repeated at intervals of a fortnight, then of a month, but did not wholly cease for a period of two years.

So great was the terror occasioned by the earthquake, that for several days the Rana and his Court slept under tents, pitched outside the walls. C——, however, never left the city, as he preferred running all risks with the Sepoys under his command, to deserting them in peril and danger. These repeated shocks, which followed in succession to a number of other calamities,—a destructive flight of locusts—a dearth—a famine, and attendant disease—an extraordinary eruption of rats, which suddenly covered the face of the country, and as instantaneously disappeared,—were at length regarded as marks of Divine displeasure. Fasts and processions were appointed, and the people were duly exhorted by the Hindoo Brahmins and Mussulman Moollahs to forsake their sins.

* The shocks had four distinct motions; a rotatory, or circular, a vibratory, a projectile, and an undulatory movement. By the first, stones were completely turned round in the walls, in a most extraordinary manner.

After the death of Hallarjee, his son Prithee Raj, succeeded to the Gaddee; and, on the subsequent death of his grandfather, Rana Sultanjee, he became Rana of Poorbunder, when, according to custom, he assumed a family name, Kheemarjee. He was persuaded by the wives of Hallarjee, in expiation of his sin in having rebelled against his father, which had been the cause of much bloodshed, to make a pilgrimage to Puttan Sommauth, and also to perform one of the great expiatory sacrifices, still in use upon great occasions in the country of Hindostan. This ceremony took place somewhere in the vicinity of Poorbunder, and, with his own Royal hands, the Rana cut off the head of a buffalo.

About seven or eight miles from Poorbunder, at the southern base of the Goomlie hill, is a most extraordinary cavern, situated two miles east of a village, in a sequestered spot, surrounded on all sides with stones and fragments of rock. Here, in the centre of a sort of natural basin, is a singular descent, resembling a well, or the shaft at the mouth of a mine, about six feet in diameter, and twenty or thirty deep: at the bottom of this there is a spacious cave, which penetrates two or three hundred feet into the bowels of the mountain, with no other access or egress than the said shaft. This is di-

vided into two grand apartments, the roofs of which are covered with stalactites, and the ground sparkles with fragments of mica and hornblend, which, glittering with the light of torches, induce the natives to believe it is covered with gold dust. In the front and principal division is a platform, three or four feet high, upon which there are about fifteen or twenty stones, emblematic of Siva, of different dimensions, which are, from lapse of ages, completely incrustated by the drippings of the roof, and have a crystallized surface five or six inches deep. There are also two lateral excavations in the sides of the mountain, forming small apartments or recesses, probably for the accommodation of the priests. The roof is arched, and is about nine feet high in the most elevated part, whilst the cavern is about twenty or thirty wide. It is perfectly dark, exceedingly hot, and has every appearance of being a natural cave, as there are no signs of artificial excavation. It is apparently of great antiquity, and C——, who was the first European who descended into it, and who sent an account of it to the Bombay Literary Society, conceives that the shaft may originally have partly been formed by the waters rushing down from the mountains during the rainy seasons, and that the priests of Siva took refuge in, and concealed

their gods in this singular cavern, during popular commotions, when the country was overrun by invaders.

Upon the festivals of the god, an officiating Brahmin performs the usual ceremonies in this singular subterranean temple, and his votaries repair thither to worship. From the exceeding antiquity of its appearance, the cave appears to have been in existence some time previous to the invasions of the Mahometans; possibly, when the worshippers of Chrishna drove those of Siva from the plains to the mountains, which event is recorded in the Mahabbarat by Vyasa, and happened 1350 years before Christ, the votaries of the latter hid his images in this singular cavern; and what makes this hypothesis the more probable is, that all this part of the country is full of memorials of Vishnu in his Avatar of Chrishna.*

* There are so many curious coincidences between the history of our Saviour and the traditions of Chrishna, that Sir William Jones was induced to think that the spurious gospels, which abounded in the first ages of Christianity, were brought to India, and the wildest parts engrafted upon the old fable of Apollo of Greece. Some say that Chrishna was the name of a Christian teacher, possibly of Theophilus, of Diu, surnamed the Blackamoor. It is singular that Chrishna, in Irish, is said to mean the Sun! for the Hindoo Chrishna is very similar, in his attributes, to Apollo or Phœbus. Chrishna is, I am told, sanscrit for black.

Sudama, one of the principal deities of Poorbunder, and the friend of Chrishna, is said to have been a Brahmin, who formerly resided where Poorbunder is now situated, and who, suffering from poverty, at the suggestion of his wife, made a pilgrimage to Dwaraca, and on his return home, found his hut converted into a splendid palace, all his furniture turned into massy gold, and his fair adviser attired in magnificent apparel.

The city, which originally stood where Poorbunder has since been erected, was called from him Sudamapura, and his pagoda, or dewal, is still more frequented than any there. It is in the vicinity of the temple of Juggernaut, which idol is a frightful stone, something in the shape of a large flat fish, nearly all head, with large projecting eyes, flat nose, and wide mouth, with two projections, resembling stumps of the arms. It usually stands upon an altar, where, in very hot weather, the officiating priests surround it with a trough of water; and, on the annual festival, it is placed in a clumsy sort of arm-chair, upon four wheels, and dragged round the city by its votaries, in grand procession, with music and shouting, attended by an immense crowd, bearing flags, and fans of peacock's feathers, which they wave before their god. He first pays a visit to his neighbour

Sudama, then to the other principal dewals in the town, after which he returns to his own pagoda—but this ceremony is wholly unattended by, either the indecency or the cruélties practised at the temple of Juggernaut in Orissa. This idol is said to have been brought to Poorbunder from the neighbouring village of Dagaum, the similarity of which name to that of the Dagon of the Scriptures, might almost induce one to identify the God of the Philistines with the Juggernaut of the Hindoos.

Cats are particularly reverenced at Poorbunder, and in 1815, one having been killed in the temple of Juggernaut, the Brahmins were highly incensed upon the occasion, and it was not till the Rana interfered, that they would be satisfied with the apology offered.

About fifteen miles west of Poorbunder, there is a very pretty pagoda, which was erected out of the spoils of an East Indiaman, which was wrecked upon this coast many years ago. It is now, however, though a very handsome edifice, almost wholly deserted by its votaries; for the Hindoos, like the Roman Catholics, have favourite shrines and places of worship, to which they resort, and for which they neglect other Dewals, which, once equally venerated, are abandoned in favour of a new place of pilgrimage.

LETTER LVIII.

District of Okamundel, inhabited by a wild race of men.—Dwaraca.—Famous Pagoda.—Pilgrims.—Ceremonies.—Escalade of Dwaraca.—Captain Marriott's monument and tomb.—Dada Sahib; retinue and Garree of State.—Interview.

THE wild district of Okamundel lies on the western extremity of the peninsula of Guzerat, from which it is separated by a Runn,* extending from Pindtaruk to Muddee, about fourteen miles distant. At Positra, it is about five miles and a half wide, and at spring-tide is flooded, whilst at other periods it is either dry, or merely moist, and may be crossed with ease.

Tradition derives the name of Oka from a celebrated demon, who occupied this maritime coast, till slain by Chrishna. Others say it signifies any thing bad, or difficult, which is an epithet applicable to this uncouth country. The soil of Oka is impregnated with iron, the shores abound with oysters and other shell fish, and an inferior sort of camel is reared here; the sandy slips, called *Wudh*, covered with

* One signification for the term Runn, in which sense it is occasionally used in this part of the country, is, like Ghaut, a difficult pass.

shrubs, being suited to that animal, which runs wild among the jungle, with which many parts of this district are covered, consisting of milk-bush, baubool, and other plants of an astringent nature. The population consists chiefly of Wagheres, a barbarous race of Hindoos, from Cutch, half Mahometanized in their manners, from whom the Rajpoot families, who live in separate villages, keep themselves entirely distinct. From time immemorial this part of the country has been noted for its piracies, to which the lawless inhabitants were stimulated by the supposed protection of their god Runchor, in whose name ships were fitted out, and to whom the plunder acquired in these marauding expeditions was dedicated,—the priests of the temple being, in fact, the instigators to these acts of depredations, and the ultimate receivers of the stolen goods.

Upon the interference of the British Government to suppress piracy in 1809, it was ultimately found expedient to attempt the complete subjugation of Okamundel, from the determined inveteracy of its inhabitants in these predatory habits. This was effected by Colonel East in 1816, and in the following year the country was transferred to the Guicowar, in exchange for some valuable land near Baroda, as, from its supposed sanctity, he was anxious

to possess it—and his property it still remains. Three-fourths of its revenues are derived from the tax upon pilgrims, fifteen thousand of whom are supposed annually to visit the famous pagoda at Dwaraca; the most original and sacred spot on this side of India, according to Braminical legends, from having been the favourite residence of their God Vishnu, in his incarnation of Chrishna, which graceful deity, the Apollo of the Hindoos, was, as I have already mentioned, born at Mathura on the Jumna, from whence he was expelled by Jarasandha, and he was ultimately slain by the arrow of a Bheel chieftain at Bhalka, near Puttun Somnauth.

The lofty Pagoda of Dwaraca was seen by us, on the 7th of November, towering in the extreme distance, like a ship at sea, for some time ere we neared Cape Juggeth, which some say signifies the land's end, upon which it stands; and, as our Nackoda could not round the headland, we made use of the opportunity to pay a visit to the sacred shrine in the evening.

Notwithstanding it is a place of such general resort, there is not even an attempt at a pier, and the sea being very heavy, we found the landing extremely unpleasant, and even dangerous. Having effected it, we immediately proceeded to the pagoda, which stands on the

sacred river Goomtee, the shores of which are covered with numerous small temples and shrines, many of which are by no means devoid of elegance, and where we observed our Hindoo attendants using exactly the same genuflexions and prostrations as Catholics make before their chapels and altars. Numerous flights of steps lead down to the water's edge, for the accommodation of the pilgrims who bathe in the holy river, in which is an immense number of fish, that, being considered sacred, are never molested, and being daily fed by the officiating Bramins, are become quite tame.

A very steep flight of steps led to the entrance of the court in which the Pagoda stands, and we were there stopped by the attendants, who presented us with a writing, which, on investigating, we were considerably amused to find were the identical orders issued by C——, some years ago, when in political charge of the country. The document was in his own handwriting, directing that in these holy precincts no one was to venture to kill bullocks or their young, shoot peacocks, &c. No sooner was it discovered that C—— was the "Burra Sahib" himself, whose instructions were presented to all the English who visited the temple, than we were received with all possible demonstrations of respect; the gates were thrown open, and

we were not even desired to take off our shoes, which visitors generally are requested to do.

We entered into a court, or area, on each side of which was a small temple; that on the right was covered with grotesque figures, which reminded us of the ornaments of Lincoln Cathedral, and was the original place of worship; the other was an elegant open octagon, which recalled to our recollection that erected by Bramante, at the Church of San Pietro in Montorio, in Rome. The principal pagoda rose in front, and was of a pyramidical, or rather cone-like shape, covered with small pinnacles and sculpture, and so highly ornamented, that in spite of the want of taste displayed in its structure, it was really extremely handsome. Within were two shrines, so exactly resembling those in Roman Catholic chapels that I could have imagined myself in Italy, and that the idol Runchor was the Virgin, or one of the Saints, —being dressed and painted in the same gaudy style, covered with a profusion of ornaments, and with lights burning in front.

The profane were prevented from too near an approach to the Deity by a wooden bar, behind which stood an officiating Bramin in his sacred dress, consisting of a long white piece of cloth wrapped around him, with the zennar, or cord, over his shoulder, and one

wild lock on the top of his tonsored head. A more wild and singular-looking figure could scarcely be conceived, and as he flung his arms aloft with a frantic air, and waved to us not to advance into the sacred precincts, we could almost have imagined we beheld one of the inspired priests of ancient times about to utter an oracle—and really it is not surprising that the imaginative Hindoos are highly excited by all these ceremonials,—for the surrounding gloom, —the lofty fane,—its antiquity,—its supposed sanctity,—altogether impressed us with a feeling very like religious awe.

Dwaraca, or Doorka, some say, derived its name from a Bramin who, wishing to enter, and not finding the door in the usual place, exclaimed "Door-kya?" "Where's the door?" The Deity principally venerated here bears the name of Runchor, and is supposed to be one of the numerous incarnations of Vishnu. He has been worshiped here from time immemorial; but almost six hundred years ago, by some manœuvre of the priests, the original idol was carried off to Daccoor, in Guzerat, where it still remains.

That which, after much trouble, was substituted in its stead by the Bramins, seized with a similar migratory propensity, took its flight about one hundred and fifty years ago

to the neighbouring island of Bate, or Shunkodwar, when another image was installed in its place, which seems at present satisfied to be stationary. This latter is the God to whom the pilgrims pay their homage, and from whose offerings the revenue derives annually a lack of rupees.

Immense numbers of pilgrims resort to Dwaraca, and after bathing and purifying in the sacred Goomtee, for which they pay individually four rupees and a quarter, they are admitted into the temple to make their offering, according to the circumstances of the devotee. They then proceed to Aramna, about fourteen or fifteen miles distant from Dwaraca, where they are stamped with a hot iron upon the arm, or any other part of the body; and from thence they cross over to Bate. The instrument is engraved with a ring and lotus-flower, the insignia of Runchor, and is even applied to infants. The impression may be received by deputy for a friend, on paying the fee, consisting of one rupee and a half. C—— used to meet the devotees in parties of twenty or thirty returning from their pilgrimage, suffering dreadful torture in consequence, and they gladly accepted any ointment he offered them out of his travelling medicine-chest, but the pain, they believed, was in consequence of their past sins,

which are expiated by this stamp. The Guicowar governs by deputy, but he occasionally pays Dwaraca a visit, and they pointed out a small temple erected at his expense since he was last here.

In 1821, the natives having risen, and massacred the Guicowar's troops, a field detachment was sent against Dwaraca, under the command of the Honourable Colonel Lincoln Stanhope, under whom C—— was employed in a civil capacity; he was by his side, and assisted at the successful night escalade of the fort, and he subsequently received his "best acknowledgments and warmest thanks for his zealous exertions." * Like an old soldier, C—— "fought his battles o'er again," described the assault, pointed out the spot where the ladders were planted, at the foot of which

* Extract from a letter from the Honourable Lieutenant-Colonel Lincoln Stanhope to Captain Elwood, Political Assistant at Okamundel:—

"I cannot close my letter without again making a tender of my best acknowledgments and warmest thanks for your zealous exertions when serving under me, as well in a military as a political capacity, by which the service was greatly forwarded. Indeed, from your general acquaintance with the political relations of the country, and intimate local knowledge, your services were truly useful."

(Signed) LINCOLN STANHOPE,
Lieut.-Colonel, late commanding the
Nov. 20, 1821. Field-force in Okamundel.

Colonel Stanhope took his station, while the men were mounting, notwithstanding a heavy fire from the works immediately above his head; and he likewise showed me where twenty-five Arab mercenaries took refuge after all was over, at the upper part of the pagoda, till, anxious to prevent farther effusion of blood, accompanied by one European soldier, C—— ascended the staircase, when by promises and assurances of their lives being saved, he induced them to lay down their arms, and they were subsequently sent to their native country. The Rajah, Munnoo Malik and his wife, immediately after the assault, were found mortally wounded, as they were attempting to make their escape across the river.

We then went to see the monument of Captain Marriott, who was among the first to mount the walls, and who died of wounds received here. It is a handsome pillar, which was raised to his memory by his brother officers, and standing on the extreme point of Cape Juggeth, has a very commanding look from the sea. His tomb is immediately under the walls where he fell, with the following line of Lord Byron's inscribed upon it,

"Short, brave, and glorious was his young career."

In our way to the monument we met the

Governor, Dada Sahib, a stout, good-looking Bramin, arrayed in a white spotted muslin vest, and riding in his Garree, or car of state, drawn by milk-white bullocks. He would have done for one of Homer's heroes, and such perhaps, was the style of conveyance which the sons of Priam got ready for their father when he

> " bid prepare
> His gentle mules, and harness to the car ;"

or, which the good-natured and obsequious brothers of Nausican equipped for their fair sister, when she went on her famous washing expedition.

It had however rather an imposing look; though for comfort—a common English cart would probably be superior. As we approached, Dada Sahib and his retinue stopped to reconnoitre us; they eyed us *rather* suspiciously for some time, till at length the Governor descending, put on his slippers, which were carried by an attendant in waiting, and slowly advanced to meet us with a very majestic air; but, however, no sooner did he recognize C——, who had been a great friend to him, and who had been instrumental in procuring him his appointment, than he most impetuously flung himself into his arms, embracing him most affectionately, first touching one shoulder with

his forehead and then the other, and continued half-laughing and half-crying from pleasure, for some time. In fact, it was a real, downright embrace, not the English one, which is explained to be "shaking hands," but just such as would have suited the romantic sensibility of Lady Arabella in "the Female Quixote."

Our foreign costume had already occasioned several natives to follow us from curiosity, but now, in company with the Governor, who insisted on attending us both to the monument and the tomb, though, poor man, probably he had not walked on foot thus far for years before, the crowd densified exceedingly, and such a wild collection of Wagheres, Rajpoots, and Banyans I never before beheld. The latter, however, chiefly predominated. Dada Sahib also accompanied us to our boat, and at parting, his attendants presented us with almonds, sugar-candy, &c. which were brought down upon silver salvers.

The clay with which Bramins mark their foreheads, and which, horizontally, proclaims a worshiper of Siva—perpendicularly of Vishnu —a peculiarity which cannot fail to strike the most incurious observer at Bombay, comes from this country, where it is said to have been deposited by Chrishna, and from thence, by merchants, is carried all over India. This Gopee-

chundian, or white clay, which is taken from a holy tank near Positra, a town eighteen miles from Juggeth Point, sells at Bombay for six rupees per maund.

LETTER LIX.

Bate.— Demon Shunkodwar slain by Shank Narayan.— The Worship of Runchor substituted for that of Shank Narayan, and numerous pilgrims resort to his shrine.— Arrival at Mandavie.—Climate.—Description and population of Mandavie.—English Burial-ground.—Verses.

We continued all that night tossing and pitching about off the coast of Okamundel, in the neighbourhood of Bate, which signifies the Island; its proper name being Shunkodwar, a demon, who probably is no other than our old friend Hayagriva, who stole the Vedas from Brahma, when he found him asleep—for the deity could scarcely have been so careless as to have lost these sacred volumes twice. Shunkodwar is so called from dwelling in a shank, conch-shell, or buckie, where he concealed his stolen goods, till Vishnu, the general redresser of wrongs and injuries, under the name of Shank Narayan, cut open the shell and restored the books to their lawful owners.

The demon pleaded as an excuse, that he hoped to have been put to death by Vishnu, which would have insured his future beatitude, but, notwithstanding this logic, Shank Narayan, the destroyer of the shell demon, established his own worship on the island, where it flourished till the god Runchor, to escape the fury of a Mahometan army, took flight hither; which deed of his, he being also an incarnation of Vishnu, was rather an Irish trick, Vishnu turning out Vishnu.

Bate is likewise famed as a place of pilgrimage, and the devotees pay a tax of five rupees to the chief, and present liberal offerings to the god, of rich clothes and ornaments. The chief of Bate, who receives these presents, retails them at a moderate price to the next pilgrims, who again present them to the deity.

The island of Bate does not produce sufficient food for its own subsistence, but provisions are both imported and consumed by the pilgrims who resort thither. It is principally inhabited by Bramins; it has a good harbour, well secured from the prevailing winds, though with a rocky anchorage, which was once the noted nestling place for pirates. It was taken and sacked by Mahmoud Begra, the Sultan of Ahmedabad and Guzerat in A. D. 1462, and in 1803, it repulsed a British attack, with consider-

able slaughter. In 1809, about one hundred and fifty vessels belonged to it, which were the piratical ships so much dreaded by the native craft along the western coast of India; although in 1807 it had been compelled by the British Government to sign an agreement to abstain from robbery. In 1817, Bate, as well as Dwaraca and the territory of Okamundel, were made over to the Guicowar, but it rose against that power in 1821, when the same field-detachment, under Colonel Lincoln Stanhope, which subdued Dwaraca, was sent against it, and it submitted without undergoing a siege. The rebel Rana Suggramjee, to whom Dwaraca and Okamundel were at one time tributary, was exiled to Nowa Nugger, on the coast of Guzerat, and Bate now belongs to the Guicowar.

The fort is easy of escalade on the land side, but towards the sea is strong. The island is so small and barren, that, but for its reputed sanctity as a place of pilgrimage, and the shelter it affords to vessels, it would be a place of insignificance.

On the following morning (November 8th) we came in sight of the barren coast of Cutch, and continued the whole day off Mandavie, which, from the want of wind, we could not reach till the evening, when we went on shore, having completed our voyage from Bombay in

a shorter period than is usual at this time of the year. It is occasionally made in three or four days, but as frequently takes a month, and sometimes six weeks, to perform. Eight days of a Pattemar life had been quite enough for me, and I quitted it without any sentimental regrets, although we had had fine and pleasant weather. The early part of the morning was generally cool and delightful, but when the breeze, which blew from the land, sank, it became intolerably hot, and the lulls and calms that ensued were very tiresome. From ten till about noon, the sea-breeze set in, and the afternoons and evenings were superb, and more magnificent than any I ever saw elsewhere. Though not so varied as in our cloudy climate, there was something so glorious in the golden flood of radiance in which the god of day vanished,—so inexpressibly soft in the various hues as they faded away, and imperceptibly melted into each other, whilst stars, unknown to Northern regions, began to appear in the clear blue sky,—that "the blest hour to musing dear," which immediately succeeded the setting of the sun, though delightful everywhere, yet was doubly charming and soothing on the Indian ocean.

On this barren and inhospitable-looking shore we did not expect to meet with any one; but

there were several officers and their families living in tents, pitched upon the sandy coast, and to our surprise we found as many ringlets and curls in this out-of-the-way spot, as might be found at Almack's.

We perceived a very considerable difference between the temperature of Cutch and that of Bombay; indeed, in the course of the day we made the complete tour of the seasons. The mornings possessed the balmy feel and elasticity of spring—the noon, the oppressive heats and languor of summer—the evenings, the calmness and serenity of autumn—whilst at night, we positively shivered with cold. The range of the thermometer, though very great, not being, in reality, equal to what it appeared to our feelings, which perceived these rapid transitions very sensibly, particularly under canvas.

Mandavie is the principal seaport and the most populous town in the province of Cutch, between thirty-five and forty miles distant from the capital Bhooj, or, as it is frequently termed, Bhooj-bhooj. It possesses a tolerable harbour, and carries on a considerable trade with Malabar, Sind, Arabia, and Africa, and a number of curious-looking vessels arrive here for the purposes of commerce, it being equalled by few marts in Hindoostan. It is situated within gunshot of the beach, is fortified in the

Asiatic style, has several gardens in the environs, and a curious old palace, which was injured by the earthquake in 1819. It stands close to a creek or arm of the sea, or rather, perhaps, the mouth of a river, as, during the Monsoon, a torrent rushes down, which in the dry weather loses itself in the sands. Jutta Sie, the brother of Soondajee Sewjee, is the chieftain of Mandavie, and has by diligence amassed immense wealth; his eldest son, Ruttun Sie, is, or rather was, the Kaumdar, or prime minister, of Cutch; and his second son, Huns Raj, fills the same office at the court of the Jam of Nowa-nugger.

Its population consists chiefly of Bhattias, Banyans, Bramins, and some Lohannas, with Mahometans and low castes, probably more than 35,000 in number; its revenues, in 1818, were estimated at two lacks and a half of rupees.

Mandavie is quite the Cheltenham, or rather the Brighton of Bhooj, as Cutch, which formerly was reckoned healthy, has now become peculiarly the reverse. The European officers had almost all been attacked in the preceding year with a fever, for which quinine was the only medicine, and change of air the most effectual remedy. It seems to hang about the constitution, and, in many respects, appears to

resemble the Walcheren fever. The sufferers always feel peculiarly unwell at the springs, which are consequently quite dreaded by them; and the nails turning blue, is one of the first symptoms of an attack coming on. On this barren coast is a small cemetery for the English, and the untimely dates of the tombstones is a most striking and affecting circumstance. So young, so far from home, dying of disease in a foreign land, with perhaps no relation, no friend to soothe the bed of death!—

I could with difficulty refrain from tears at the sight, which seemed far more melancholy here than in a churchyard; for there, at least, the dead rest in consecrated ground, and, as probably there have been but few epitaphs written upon our poor countrymen who sleep at Mandavie, perhaps you will excuse a few lines which the sight of one of the names induced me to throw together.

Far from the land beloved that gave him birth,
In foreign climes the youthful soldier dies;
From all the tender charities of life
For ever torn, the gallant hero lies.

No tender mother closed his dying eyes,
No gentle sister caught his parting breath;
A lingering look on life perchance he cast,
For nought was near to soothe his hour of death.

By destiny cut short his young career,
What heart but bleeds to mark the untimely date;
The laurel wreath to bind his martial brow,
E'en whilst he sought, was snatched away by fate.

On no fond breast his parting soul reclined,
There fell no kindred drops to grace his bier;
But to his memory Valour gives a sigh,
And strangers drop a tributary tear.

Mandavie, Nov. 9, 1826.

LETTER XL.

Journey from Mandavie to Bhooj.—Description of an Indian March.—Biddery.—Toomberry Raoka.—Kerah Mosque.—Chariva Hills.—Arrival at Bhooj.—Dreadful Storm.

ALL our heavy furniture having previously been sent from Mandavie to Bhooj, a little before sunset on the evening of the 12th of November, we ourselves set off, but as an Indian march is quite different to a trip from London to Tunbridge Wells, and actually takes as many days as that does hours to perform, I must describe to you our procession. First of all, several heavy carts, drawn by bullocks, preceded us, in which were such things as were absolutely necessary for our accommodation on the road—tents and tent furniture, couches, chairs, tables, cooking utensils,

and other articles,—then followed our retinue, and their numerous families,—C——'s horses and grooms,—and lastly ourselves, as we remained, till every thing was fairly off, at the tent of a friend, with whom we dined. C—— rode on horseback,—some of our attendants on camels,—others were on foot,—I travelled in my palanquin, which was carried and attended by an extra number of Hamauls,—and we were escorted by some Russulda horse, and by a Haveldar, Naig, and twelve Sepoys; so that though my first Indian march might not quite equal the celebrated expedition of Lalla Rookh in splendour and magnificence, we formed a tolerably large party; and the wildness of the country, the half-savage look of the natives, and the reports of, and the apprehensions of meeting with the marauding Meyannas, all tended to give an air of novelty and originality to the journey.

We soon reached Biddery, where we found our tents pitched upon an extensive plain in the vicinity of the village, and on the following morning we started before daybreak in order to reach our halting-place before sunrise, having sent on other tents in front, the preceding evening, to be ready by the time we arrived. Our route, for road it could scarcely be called, passed occasionally through cultivated and enclosed

ground; but much more generally over wide sandy plains, now and then slightly undulated, covered with a coarse grass, which, with a low sort of jungle, consisting of the baubool-tree (Acacia Arabica) wearing a very stunted look, the milk-bush, and some low thorny shrubs, were almost the only signs of vegetation around. We passed some small villages wretchedly poor in appearance, and crossed several nullahs, or water-courses, where, during the rains, the torrents are tremendous, though at this time they appeared little more than petty brooks.

On reaching Toomberry Raoka, during the time that preparations were going on for breakfast, and whilst day began to dawn, I amused myself with watching its approach in an Oriental country. Our tents were pitched in the vicinity of a large tank, which, in the tropics, imparts fertility to the country around, and whither, during the course of the day, all the inhabitants, animals, and birds in the neighbourhood repair for water. A considerable village was not far off. On the bund or bank were several trees—the noble banyan, the father of the forest, "wreathing its old fantastic roots on high," the lightly quivering tamarind, the elegant neem, and the useful baubool, here assuming something of the airiness and grace of the acacia, to which tribe it belongs, with its

sweetly-scented flowers hanging in golden tufts from its branches. The beautifully striped squirrel leaped from bough to bough,—the magnificent parroquet played among the branches,—the snow-white batta bird, such as we may suppose Prince Beder was metamorphosed into, stood admiring itself in the water,—whilst the cries of the wild peacocks were heard in the distance. I collected several wild flowers, which in England might be deemed worthy of a place in the conservatory, though all seemed armed with a fence of thorns, in order to defend them from the attacks of animals. As the morning advanced, the wild-looking Cutchees, with their immensely high turbans, brought their buffaloes down to drink, and the women in dark red sarrees, came in a patriarchal manner to fetch water, to bathe, and to wash their utensils in the stream. They were much ornamented with heavy gold bangles and necklaces, and kept quite distinct from the men. The Russulda horse, our own guard, were quite in character with the scene, and their green vests, red turbans, lances, and sabres, as they dashed fearlessly over the hills, or rode into the water, had the wildest effect imaginable.

We spent the day under the friendly shade of a banyan-tree, and it was quite amusing to see the immense number of persons and

animals required for the accommodation of two individuals, and to watch their various movements and proceedings as they came up in different detachments. The tents were pitched—the guard stationed—the horses picketed—the oxen unyoked—and the camels, stretching their long and ungraceful necks in every direction, lay sprawling in the dust—whilst their drivers, the tent Lascars, the Hamauls, and Doolymen, either resorted to the tank for ablution, kindled numerous fires, dressed and ate their rice in distinct parties, or, stretched beneath a tree, slumbered away the noontide hours.

At the approach of evening we gladly quitted our tents, where, from the heat, we had been confined during the live-long day, to take a stroll, and we turned our steps to some tombs in the vicinity. The sculpture was rude, but the man on horseback, similar to what we see in old Gothic buildings, denoted a warrior's tomb, whilst a hand bespoke a suttee. Some of them were built with a considerable degree of taste, consisting of small domes, which were supported on pillars, in the interior of one of which was a very pretty border of roses carved in stone. The daylight gradually faded away—the wild and sacred peacocks screamed in the distant batta-fields—the doves breathed a me-

MOSQUE OF GOOLAM ALI, AT KERAH.

lancholy murmur all around—the buffaloes returned to their homes—the wild Cutchee repaired to his humble habitation,—and we, though loth, were forced to quit the tombs—for fear of encountering a snake!

> "Child of the sun! he loves to lie
> 'Midst Nature's embers, parched and dry,
> Where o'er some tower in ruin laid
> The peepul spreads its haunted shade;
> Or round a tomb his scales to writhe,
> Fit warder in the gate of Death!"

On the following morning we again started before daybreak, and on reaching our halting-place, Kerah, we found our tents pitched on a small hill, in the vicinity of a pretty little mosque, containing the tomb of Goorah Ali, a Mahometan saint. It was built on the general plan, with cupolas and minarets, a flight of steps, and a very handsome portico, which led into the interior. This, being too sacred for us to enter with our shoes on, and not being disposed to comply with the ceremony of taking them off, we contented ourselves with merely looking into. Over the tomb, which was much ornamented and stood in the centre, were suspended some lamps, and some ostrich eggs, and we could but think of the Princess Badroulboudour's wish for the roc's egg to hang up in her hall, which appears somewhat non-

sensical to the inhabitants of the West. The style of the whole very much resembled some of the Roman Catholic chapels. The subterranean one, for instance, in the Duomo at Milan, where St. Carlo Borromeo sleeps in death, in that pomp which he despised in his life-time. Adjoining, was a small court, the original place of interment, in which was a sort of shrine, with a picture, and lamp burning in front. Sacred peepul and banyan-trees grew near, and round them were placed jars of water, for the use of the mosque, and for the refreshment of the thirsty traveller. In the adjoining village of Kerah, was another mosque, and a Durrumsalla; and these Oriental charitable accommodations for the wayworn wanderer, can only be appreciated by those who have been in tropical climates, for exposure to the noontide sun is even worse than to bide the pitiless storm of our Northern regions. There was also a large ruined fort, which was nearly destroyed by the earthquake in 1819, with a pagoda adjoining. As viewed from the distance, it reminded us of Pevensey Castle, and you may imagine with what interest we gazed at it.

From this elevation, on one side we looked over a wild extent of country, the appearance of which recalled the Campagna di Roma to

our memories—wearing the same undulating, desert aspect, only with not quite so much verdure. On the other, was a plain, watered by the river Naug, where batta-fields, and a few palm-trees, displayed some signs of cultivation amongst the surrounding desolation. The banks close to the mosque were covered with wild flowers, and the Indian shot (Canna Indica) grew in profusion; whilst a small and beautiful bird, apparently of the humming species, sporting among the glowing corollas,

> "Showed its gaily gilded trim,
> Quick glancing to the sun,"

alternately burying itself in the flowers, or, sparkling, fluttering, and hovering around, displaying the varied hues of its changeful, brilliant plumage, whilst making his morning meal on the treasured sweets of the fragrant blossoms.

The sky now began to be obscured with clouds, and it proved quite a grey, and, comparatively, a cool day. In the evening we again started, about sunset, and reached the top of the Chariva Hills, where we passed the night, and from whence we had an extensive view over the city, cantonment, and plain of Bhooj, with the singular fort of Bhoojia in the background; the whole immersed in so dense a fog, that we had no longer any doubts from whence the unhealthiness of

the place proceeded. On the following morning, we quickly descended the Ghaut, among some wild and desolate scenery, and reached our place of destination before breakfast. We immediately repaired to the house of the Brigadier, Colonel Sandwith, from whom we had received a kind and hospitable invitation; but you may conceive my surprise, in this remote corner of the world, which till of late years has been all but unknown to the Europeans, and after having been for several days passing through a country but one degree better than the Desert of the Thebaid, to find myself suddenly transported into an excellent bungalow, furnished with every European comfort, looking upon a very pretty garden, and provided with every accommodation that could be found at the Presidency. It really appeared like magic; as if some kind fairy had raised a palace in a wilderness for the accommodation of the weary wanderer; and I almost expected, to discover that the whole was a pleasing delusion, by seeing it vanish into empty air.

Warm clothing, military great coats, and cloaks, were in great request, for the weather was singularly dreary and uncomfortable, and the climate appeared to us extremely cold. On the following day a quantity of rain fell, and whilst we were congratulating ourselves that

we were under the friendly shelter of a hospitable roof, such a hurricane blew up as really quite terrified me; the wind roared most terrifically the whole night, and continued the whole of the succeeding day, whilst torrents of rain fell without intermission.

I really expected to have seen the house fall over our heads, but fortunately, it was sufficiently well built to stand the fury of the wind, though there were but few in the cantonment that did not sustain some injury. Those who were living in tents were in a pitiable plight, and the Sepoys were wretchedly off, as their huts, being built of mud, literally dissolved with the quantity of water. It was wretchedly cold, and the change from the intense heat of Bombay was very trying. Our servants, in their cotton vests, looked most miserable, for the Indian dress is by no means calculated for inclement weather: the poor Hamauls petitioned for some brandy to keep themselves warm, and there was none of the party who did not feel appalled at this commencement of a residence in Cutch.

LETTER LXI.

Province of Cutch.—Desolate appearance.— Chigo.—Lunkhi Jubberl range of Hills.—Runn or Erun.—Curious Morass. —Wild Donkeys. — Trees and Flowers. — Divisions of Cutch.—Inhabitants.—Bhattias.—Meyannas.—Origin of —the Jahrejah Tribe.—Kao Khemgar.—Modern Jahrejahs a degenerate race. They marry Women of other Tribes, and destroy their own Female offspring.—Observations on Infanticide.

THE province of Cutch, so called from Catc'ha, a morass, consists of a long strip of land about one hundred and sixty miles in length, and sixty-five in breadth, extending along the sea, bounded by the Gulf of Cutch, the Indian Ocean, the Indus, and the Runn, which is, in fact, part of Cutch itself. This country is sometimes called Cutch Bhooj, in contradistinction to Cutch Gundava, in Baloochistan. Close to the sea-beach is a high bank of sand, which is called by the natives Chigo, which, in their dialect, signifies a look-out place. Through the centre of the province, which it divides into two equal parts, runs a range of mountains from East to West, of moderate height, called the Lunkhi Jubberl, and parallel

to this, is another ridge to the North;—between them intervene numerous valleys, and the plain where Bhooj stands. The whole face of the country bears marks of volcanic action. The hills are of the wildest and most fantastic shapes imaginable; large insulated masses of rock are scattered in all directions, and the scenery of these ghauts reminded us strongly of the Apennines in the neighbourhood of Pietra Mala, between Bologna and Florence, both wearing an equally barren and desolate appearance. There is a tradition that they were once covered with forests, and trunks of decayed trees are still found upon them, and sold for firewood. This perhaps may account for the wood coal which is found of a tolerable sort in small quantities near Bhooj. Some parts are covered with stunted brush-wood, but the greater part is a mass of rock, destitute of soil or verdure, and presenting a most wild and chaotic appearance. Iron ore, bituminous earth, and ligneous petrifactions abound. Little or no water is to be found, for the nullahs, or water-courses, though furious torrents during the Monsoon, fail entirely with the rains, and their dry beds form a somewhat striking feature in Cutch.

The most remarkable hills are Nunow, of a singular figure, in the centre of Cutch, which is well known to navigators, who distinguish

it by the name of Chigo, and a remarkably flat hill called Warra. Near the village of Mhur, eighteen miles east of Luckput Bunda, is an extinct volcano, and on its side is found a bituminous earth, which is offered as the most acceptable incense to the Goddess Assapoora, who is thought by some to be the same as the Goddess of Nature, Hinglais Bhavani; she has a temple in the vicinity, where a buffalo is annually immolated. From another hill, issues a fountain holding alum strongly in solution, which is monopolized by the Government; and from Joondria, a conical hill six miles north of Bhooj, all the mill-stones used in Cutch are procured.

For three months during the Monsoon, the whole of the northern frontier called the Runn, Erun, or the Bhunni, becomes inundated with brackish water, and the province is entirely insulated thereby. This is said to be partly caused by the south-west winds blowing the sea-water up the Luckput branch of the Indus, which is called the Goonee, and at the subsiding of the rains they retire, by this creek, and into the Gulf of Cutch on the opposite side, leaving a marsh, which gradually dries up, and in some parts affords a rich pasturage. In ancient times the Indus is said to have irrigated this tract, and to have formed

the lake of Narrain, or the Narrain Sirowur, now a small fountain worshipped by the Hindoos. Not a century ago, the water was quite fresh, and rice was cultivated in the vicinity of the river. But this branch of the Indus was much injured in 1799, by Futteh Ali, one of the Ameers of Sind, who cut through embankments at Alibunder to irrigate his own territories. It was thereby nearly ruined, for the waters almost entirely forsook the channel, till the earthquake of 1819 converting it into an arm of the sea, a navigation was re-opened which had been closed for centuries, and the province itself was for some time insulated, which, from stone anchors discovered in the Bhunni, appears to have been its original condition. Indeed, if so bold an hypothesis might be hazarded, I could imagine Cutch had been originally merely a rocky island of volcanic production, thrown up at some great convulsion of Nature, and that in the course of ages, soil had been washed down by the Indus, the Bhunni, the Puddar, and other streams which now lose themselves in the sands.

The Runn, which on clear days is visible from elevations near Bhooj, varying in its breadth from five to eighty miles, presents a great variety of appearances, and several curious optical deceptions take place. In some

places the salt incrustation is so thick as to appear like snow on the ground, and from the refraction of the sun's rays upon the saline particles, the bushes are magnified into immense forests—the cullums, a species of crane, flying over in large bodies, seem like armies marching over the flat; and castles and other edifices apparently rise on the surface, gradually vanish, and then totally disappear. Under this crust, in some parts, the ground is hard and firm, in others soft and moist. The whole of the Runn is impregnated with saline particles, but in some parts there is pasture, and a slight degree of cultivation. Near Mallia in Guzerat, which, as well as Cutch, becomes insulated during the Monsoon, the soil is strewed with prawns, mullets, and other fish. Wild fowl, apes, and porcupines, are seen, and it is frequented by an extraordinary breed of wild asses. These are very handsome animals, not unlike the zebra in appearance, and are said to be extremely wild and vicious in disposition. There was, however, one so tame at Bhooj, as to follow an officer, to whom it belonged, when he was on horseback, like a dog; but he never would accompany him unless on one particular horse, with which he lived in the same stable, which evinced his attachment was to the animal and not to the man. They feed on the

brackish vegetation on the Runn, and occasionally make incursions into the cultivated country, ravaging the fields of grain.

The immense morass of the Runn, which bears every mark of having been once covered with the waters of the ocean, is thought by the natives annually to increase. From the Cattywar side it is said to have exactly the appearance of an arm of the sea, from which by some convulsion the waters had retired. It is a dead flat, with quicksands at intervals, intermingled with saline streaks and incrustations.

Salt is manufactured upon it, and is collected at Junjorwara and Patree. The Dessye of the former, and the Thakoor of the latter place, having shares, as well as the British Government, in the customs; but the workmen, till of late years, from being exposed to the attacks of the Kosahs, were seldom able to produce sufficient quantities to meet the demand.

An extensive plain extends from the coast of Cutch to the base of the Lunkhi Jubberl range, where, as well as in the valleys between the two ranges of hills, some arable land is found, but the general aspect reminded me of the moors in Derbyshire, in the neighbourhood of the Peak. The soil is said to be a light clay covered with coarse sand; further down are red and white clay; and when a stratum of rock

has been pierced, excellent water is generally found, but that article is so scarce, that at one time, whoever sunk a well was entitled to the land it irrigated. The vegetable productions are but scanty, and there appear but few indigenous plants. At Bhooj, there are numerous gardens, and the English have introduced several foreign plants, but, generally speaking, it is only in the immediate neighbourhood of villages that trees are to be found—such as the neem, the baubool, and the peepul; the banyan, tamarind, and mango, are of more rare occurrence—the date-trees produce fruit here of a good quality, but the cocoanut is reared with difficulty—and, that plantains were scarce, we discovered by the lamentations of our servants, who had probably almost lived upon them at Bombay.

During the monsoon, the plains though totally barren at other times, are covered with a coarse grass, and with a few pretty flowers. There were, in particular, some very handsome potentillas, and beautiful blue flowers of the Anagallis tribe, which in a day or two, after the rains had begun, completely tapestried a stony bank in the vicinity of our bungalow; but, though neither the artist, nor the botanist, would find much to reward his labours in the barren mountains and plains of Cutch,

"Where rocks alone and tasteless sands are found,
And faint and sickly winds for ever howl around;"

it would probably offer great attractions to the geologist and mineralogist, as the hills appear to have been split and rent asunder by the action of subterranean fire, and their vicinity furnishes abundant and fine specimens of metallic scoria.

The province of Cutch is very much subdivided. Bhooj, the capital, stands in Cutch proper. On the north are Pawur and Putchum. Kaunta extends along the coast, containing the sea-port towns of Mandavie, Moondia, and Toonea, the Bunder, or port to Anjar, which was much injured by the earthquake in 1819, and in whose neighbourhood, it is said, a very superior sort of cotton grows. Waugur, or Chorwaugur, the country of thieves, to the east, contains Shapoor, Ardesyr, &c. and is a very wild district. To the west are Gurrah and Ubrassa, which latter contains the towns of Mhur, Nurna, Luckput-Bunder, &c. and derives its name from a chieftain of the Sumna stock, who emigrated from Sind in the thirteenth century, to avoid the tyranny of a stronger tribe.

The inhabitants of this province are wild and uncultivated as the aspect of the country itself, and partake of all the predatory ferocious habits usually to be found among borderers. They are said to be composed of the " refuse of Hind and Sind," half Mahometan and half Hindoo,

and are so proverbially treacherous, that there is a saying that "were a saint to drink of the water of Cutch, he would instantly change his nature." It appears once to have been occupied by pastoral tribes, for the Koombies, or cultivators, were never numerous, and the Chowras, at one time the governing tribe, are now extinct. The Bhattias are of Sindhian origin; a fair and handsome race, of loose and profligate characters, but yet skilful and industrious mechanics, who are to be found in all the ports of Arabia and Western India. Within the last century, they have become worshippers of Vishnu, and they pay an unbounded veneration, almost bordering upon religious worship, to their priest, who is named Gossenjee Maharaje. Charons and Bhatts are numerous; and the Meyannas, a tribe from the Delta of Indus, who, in return for their services, are said to have received a general license to plunder from the Rao Khemgar, in the sixteenth century, still unremittingly labour in their vocation, being robbers and murderers by profession, and the chief employment of the field force in Cutch was to prevent their incursions, and to repress their predatory habits. They were constantly making inroads from their hill country, the Meyannee district, on the eastern border of Cutch, and a considerable

force was sent against them in 1826, under Colonel Scott, as they even ventured into the neighbourhood of Bhooj, alarming its inhabitants for their personal safety.

One class of Mahometan cultivators, who are of Persian origin, frequently make a pilgrimage to a spot eight days' march north-west of Ispahan, where they worship a *living* peer, or saint, to whom they pay an annual tax, or tribute; there are besides, the Jhallas, who are Rajpoots, of Sindian origin; and Lowannas, Aheers, Rebharees, Banyans, and Bramins of every description, are comprised in the mongrel population of Cutch.

The reigning family are of the Jahrejah tribe, a branch of the great Sindh Summa stock, who consider themselves of Arabian extraction. Some conjecture that they originally came from Persia, through Sind, whence they were expelled by the early invasion of the Caliphs. They derive their name from their progenitor, a Mahometan Zemindar, of some consequence, who married in his old age the daughter of a petty chieftain in Cutch, and, on his death, the young widow, being expelled by the other wives, repaired to her father's family, with her infant son, who, educated as a Hindoo, eventually became the head of the Jharejahs in Cutch.

Having succeeded in establishing themselves

in Pawur and Putchum, districts previously held by the Catty tribe, their chief assumed the dignity of Jam, a title, which, though of uncertain etymology, Colonel Tod supposes to be a corruption of Sambu, a titular appellation, the Sambus of Alexander; the Mahometans derive it from a Persian word, and connect it with Jum-sheed. In the reign of Acbar, this title had descended in a direct line through nine generations; when Khemgar, who had been compelled to flee from the enmity of his brothers, was raised to the head of the Cutch government by a Mahometan army, sent by his brother-in-law, the last Sultan of Guzerat, and the Noanuggur family, who still retain the title of Jam, was expelled. The title of Rao was conferred upon Khemgar, with other honours, on condition of his transporting all pilgrims free of expense to Mecca, and in common with the Rana of Poorbunder, and the Jam of Noanuggur, he had, and has, the right of striking coin in his own name. The Cutch cowrie is about the size and the value of sixpence, only far more massy, and it has the name of the chieftain on one side, and an Arabic inscription on the other.

In the middle of the eighteenth century, when Rao Dasul held garrisons in Sind, Parkur and Cattywar, which were subsequently

lost by Rao Lacka, who succeeded in 1751 the power of Cutch appears to have been at its highest pitch. Anarchy prevailed till the death of Rao Gore, in 1778, when he was succeeded by Rao Raydhun, who became deranged; he was the father of the ex-Rao Bharmuljee, who was deposed by the English; and his son, the grandson of Raydhun, a boy of ten or twelve years old, is now the ostensible Rao, all the power being in the hands of the British Government. Ruttun Sie, the eldest son of Jutta Sie, the chieftain of Mandavie, till lately filled the office of Khaumdar, but in 1827, by a political manœuvre, he was turned out of office, and, notwithstanding the great services his family had rendered the Bombay State, they were said to be all overwhelmed in one common ruin.

The Cutch Jharejahs are half Mahometan and half Hindoo; they believe the Koran, worship Mahometan saints, and likewise observe many of the peculiarities of the religion of Vishnu, abstaining from beef, and other proscribed articles of food. Some of them are much addicted to spirituous liquors, which they extract from coarse sugar, dates, or carrots, every town or Grassia village having a still; others are great opium eaters.

The modern Jahrejahs, unlike their bold pro-

genitors, are an ignorant, indolent, and sensual set; and, whilst their Bhat and Lunga sing to them the warlike deeds of their ancestors, they give themselves no concern for the state of their affairs, or for the moral degradation to which they are reduced. They marry the daughters of the Jhalla, Wagela, Sodha, or Gohil Rajpoots, who are high-spirited, bold, intriguing, and celebrated for the care they take of their persons, refusing to nurse their children, for fear of injuring their figures, and using cosmetics, washes, and other artificial methods to improve and set off their beauty. They are so strictly secluded from view, that they are never allowed to leave their houses; and, in 1825, when all the English ladies in the Cantonment were sent into the fort of Bhoojia, from the apprehensions of the threatened invasion of the Meyannas, preparations were made to put the poor Rannee, the wife of the ex-Rao Bharmuljee, and the mother of the present young Rao, to death, rather than allow her to leave her palace. However, we were told she was by no means a heroine on the occasion, but, all in tears, requested to be allowed to accompany the other females into the Fort. Fortunately, it was not found necessary to have recourse to these barbarous extremities, as the city of Bhooj was not attacked.

Though the Jahrejahs condescend to marry

the women of other tribes, they are so haughty that they will not allow their own females to intermarry with them, and the consequence is, that, in Cutch, female infanticide universally prevails; as late as 1818, it was calculated that there were not less than one thousand infants destroyed, and in a population of twelve thousand males there were not more than thirty females alive. This barbarous custom, it is to be feared, continues in its full force, as was evident from a census of the Jahrejah villages which we saw in 1826, though some think it is on the decrease. The new born babe is generally stifled in a pan of milk, placed for that purpose in the room: and only when the mother obstinately opposes its destruction, is the father consulted on the subject, who probably issues the cruel order of "give it milk," which signs the death-warrant of the innocent.

The worthy, excellent, kind-hearted Mr. Gray, the Chaplain in Cutch, who ever had at heart whatever could benefit the human race, and who frequently projected plans for the amelioration of the condition of the people in Cutch, and for the improvement of their debased morals, schemes worthy of a Christian pastor, was most anxious upon this point. One of his favourite ideas was, that the Eng-

lish ladies should exert themselves in behalf of their own sex, and he thought something might be effected by providing an honourable asylum for those who could not marry suitably to the wishes of their friends; for the answer of the Rajpoot chieftains to expostulations on this subject is, "pay our daughters' portions, and they shall live." Whilst C—— was Brigadier in Cutch,—from whom, Mr. Gray stated "he ever found the most prompt and efficient aid in all schemes that had the good of society at heart, and that he was willing to assist him in every thing that had for its object the improvement of our countrymen and the natives of India,"—he (Mr. Gray) spoke to me on the subject, as being at that time the principal lady at the station; but though I should have been most happy to assist him in any benevolent project, our stay in Cutch was too short, and our influence there far too limited to enable us even to attempt any thing of the sort, though it was a subject on which we felt, and still feel, the deepest interest.

LETTER LXII.

Jharejahs first conquered by Sir William Keir.—Government of Cutch an Aristocracy.—Bhyauds, or Brotherhoods.—Chuppar, or Gathering of the Tribes.—Kusoombah.—District of Parkur.—Parinuggur and Weeranow.—Sodha Women in great request for their beauty.—Goreecha and Mandow Ray celebrated idols.—Curious Pilgrimage to Goreecha, who is kept interred in the sand.—Pastoral and Predatory Tribes of the Thull, or great sandy Desert.

THE Jharejahs of Cutch boast that they never were conquered, which probably was true, till the English force, under Sir William Keir, took the fort of Bhoojia by escalade in 1819; for the country, safe in its original wildness and sterility, presented little to attract the cupidity of an invader, and it perhaps but ill rewards the British Government for its exertions in subduing it, except from its being of importance as a frontier station. From what I have heard of the nature of the constitution, I should imagine, it presents at this day a lively picture of what the feudal states were in Europe, during the dark ages. The government is a pure aristocracy, and the power is vested in the various chiefs of their respective territories, which are termed Bhyauds, or Brotherhoods,

who may be compared to the feudal Barons, and the Charuns and Bhâts to the Troubadours and Jongleurs of olden time; indeed, some of the Rajpoot princes have themselves been poets, as some of ours were minstrels. Neither the Rao, nor the chieftains themselves can interfere in the village concerns of their Grassia relations, but lands, when the family proprietor is dead, revert to the chiefs by whom they were originally bestowed. The Grassias, the landholders or freeholders of Cutch, have preserved their feudal rights and privileges with little innovation; but though much respect is paid to the Teelat, or head of the family or clan, by the Bhyauds, who frequently submit their differences to his decision, no pecuniary acknowledgment is paid from one to the other. The labouring classes are in general well treated by their chieftain, who depends upon them for subsistence, and who protects and defends them; whilst the immediate subjects of the Rao, being differently situated, are fined and plundered without mercy. The Bhyauds may indeed receive and protect them, both by power and prescriptive right, but they are cautious not to encourage the Rao's Ryots to fly from his authority.

The Bhyauds owe to their Rao the duty of military service, and when they are required

an order is written out, and the seal attached, demanding their attendance, with their armed followers, on the day appointed, and at the place specified. Men mounted on express camels, which are called chuppers, are sent to all parts of Cutch, and, on the third day, they meet at the general rendezvous. This gathering is called a Chupper, from the name of the camel. It is said to be "a wild and pleasing sight to perceive parties of horse of from five to fifty, flocking to the *trysting place* from every quarter, whilst the whole country is animated, and in a bustle," and reminds one of similar scenes in the Highlands, as described by Sir Walter Scott.

The Rajpoots are almost exclusively armed with swords and short spears, whilst fire-arms are confined to other castes and mercenaries. The greater part of these levies are horsemen, the infantry being left to defend their respective forts. The tent of the head Jharejah, which is open to all the followers, is small and shabby, and, with all other necessaries, is carried on a camel or two, which accompany the party at a trot: no bedstead is admitted in a Cutch camp, and even the Rao himself sleeps upon the ground. This ancient custom arises from religious scruples connected with the goddess Assapoora, or Assapurna, "the fulfiller of de-

sire," and the immediate patroness of the Rajpoots, whom some suppose to be one of the numerous aliases of Bhavani, the consort of Vishnu: she is also called in Cutch, Chachera. Her favourite colour is orange, of which hue the Royal tent is made. About a third of a rupee is allowed to these horsemen, something less to the infantry, and opium is served out by the Durbar to the chieftains, who defray all the expenses of travelling, during the absence from home.

We kept the Cutchees in too good order, for such scenes to have taken place during our residence in their country; but I confess that I should like to have witnessed a Chuppur; for it must be something so truly original, so perfectly unlike any thing one sees at this present time, under the well-organized police of our civilized England.

Some of the Rajpoot chieftains have a curious custom of taking *kusoombah*, to staunch feuds, which consists of mutually drinking liquid opium from each others' hands, which is deemed an inviolable and almost sacred pledge of friendship, and causes oblivion for the past, and reconciliation for the future. Some tribes seldom hold a durbar without offering it to all present. The minister, after washing his hands in a vessel placed before the Rawul, has

this intoxicating liquor poured into the palm of his hand, which he offers to the principal person present, who approaches and drinks the liquid: then again washing his hands, he offers another dose to the second in rank, and so on in succession.

To the north of Cutch lies the district of Parkur, which is a sort of Oasis in the desert, extending about forty miles in length, and inaccessible but by certain roads. It is completely insulated on one side by the Runn, and surrounded on others by the Thull, or great sandy Desert. Parinuggur, the capital, was once a rich and populous town, and is still resorted to in times of danger as a place of security. Next to Parinuggur, Weeranow is the largest place; but the whole district, a sandy plain, with a range of porphyry hills, does not contain a single well-built house. These hills, called the Calinjer hills, run north and south, and, in the vicinity of Parinuggur, rise to the height of a thousand feet, and have a peculiarly singular and grotesque regularity.

The Grassias, who inhabit this country, are Rajpoots, of the Sodha tribe, and are chiefly marauders: others lead a wandering, pastoral life, but the whole population is involved in the most profound ignorance, calling themselves Hindoos, but Mahometans in their dress,

language, and manners. The Sodhas, like their neighbours, the Jahrejahs, do not intermarry, but seek wives from other castes: their female offspring, however, experiences very different treatment. They are reckoned so extremely handsome, that both the Mahometans and Rajpoots of the surrounding countries are anxious to have them for their wives; and Rajahs, Nawabs, and other chieftains send Charuns and other emissaries, to search the wandhs and hovels of the deserts in search of the Sodhee beauty, whose strange destiny, perhaps, it may be to be transported from the wretched hut to the splendid palace, and to rise from the lowest to the highest classes of society. They are not only gifted with personal beauty, but also with great natural abilities: they are ambitious and intriguing, and often dispose of their husbands, in order to get their sons under their authority. The Sodha father reckons his riches by the number of his daughters, and rejoices as much at the birth of one, as other Asiatic tribes at that of a son: he drives a hard bargain for them, and from one to ten thousand rupees are expected for the beauties, besides a handsome establishment for them, and perhaps half a hundred needy relations, so that they are, in fact, the support of their families.

In the days of the prosperity of Parinuggur,

it was inhabited by numerous bands of Banyans, or Shrawuks of the Jain religion, who possessed temples famed for their elegance and sanctity, which were resorted to by immense numbers of pilgrims, who came from all quarters to pay their devotions at the shrines of Goreecha and Mandow Ray, celebrated idols worshiped there, who were considered as brothers. During the anarchy which followed the Mahometan invasion, the latter was carried off by a body of Purmar Rajpoots to Mooter in Chalawar, where they built a magnificent temple, and there he still remains. Poor Goreecha was buried in the sands north-west of Parkur; but when the Sodha Rajpoots regained their ascendancy, he once more made his appearance, and again attracted Shrawaks to worship him from every region. After passing through various hands, in 1809 he was in the possession of Poonjajee of Weerawow, whose grandfather, Suttajee, stole him from a Rajpoot, and the owner imposes a heavy tax, for his own emolument, upon the pilgrims, before he will produce the white marble deity, who is an image rather more than a cubit high, in a sitting posture, with his hands clasped, his right foot on his left knee, with precious stones in the sockets of his eyes, and one suspended between his eyebrows.

The pilgrimages to Goreecha are made in *sunghs*, or parties of several thousand persons; seven thousand passed through Surat some years ago, on their road thither; agents at Rahdanpoor arrange with the predatory chieftains for the safety of the caravans, to the spot where the image is to be seen, but the owner will not produce it, till the sum is raised which he demands. The idol is then disinterred, placed under a guard of Rajpoots, and receives the homage of his worshippers, who, in 1809, assembled to the number of 70,000 at Morwara, where the god was exhibited, and where the ceremonies were performed. Numerous fees are expected on such occasions, and paid with extraordinary liberality by his votaries, who are at other times parsimonious in the extreme. After a few days, Goreecha is privately removed, and parties of horsemen gallop in every direction, one of whom has the charge of the god, and only a few confidential persons are entrusted with the knowledge of the sandhill in which he is concealed, and where he remains, till sufficient enthusiasts again collect, to make it worth his owner's while to reproduce him.

An officer in Cutch had an image resembling this description in his possession, which we

saw, and which he subsequently carried to England. The natives were very curious to know what his motives were for taking it away, and used occasionally to resort to his house to perform poojah to it whilst at Bhooj.

Several migratory tribes, at once pastoral and predatory, roam about the Thull, or great sandy Desert, with their flocks, camels, and horses. From the description, they appear to resemble the Arabs—their hand against every man, and every man's hand against them—and indeed, as many of them are Sindh in their origin, several tribes of which nation are said actually to have come from Arabia, it is more than possible that the wandering and unconquered robbers of this part of the world, may really be descendants of the Arabs.

LETTER LXIII.

Vale of Bhooj.—Fort of Bhoojia.—Temple of the Naag.—Bhooj.—Inhabitants expert Gold and Silver-smiths.—Rao's Palace.—A-ee-na Mahl.—Menagerie.—Indian Loms.—Ex-Rao Bharmuljee, a State Prisoner.

THE vale of Bhooj is wide, extensive, sandy, and heavy: perfectly bare for the greater part of the year, it is, during the Monsoon, covered with a coarse grass, which, with the milk-bush seem the only indigenous productions. It is bounded with barren but rather picturesque hills, which meet the eye in every direction, and is covered with herds of wild-looking, scraggy, very long-legged, black goats, and flocks of brown-faced sheep. Strings of camels, frequently cross the plain, whilst the Rao's state-elephant may occasionally be seen, stalking majestically along, and a snake gliding across the path is a circumstance by no means uncommon.

One evening, as we were walking among some rocks, in the immediate vicinity of our bungalow, a hissing noise inducing us to look down, we there saw one, coiled up, just ready to spring upon us, but as we immediately re-

treated, it followed our example, and moved off also. Under the name Naag, is the Cobra di Capello worshiped in Cutch, and, in the Hill fort of Bhoojia,* which stands picturesquely on an insulated hill, commanding the cantonment, is a small temple, sacred to the serpent-god, where are some very rude images, stained with vermilion, which are worshiped as emblems of the Deity. Offerings of milk are here made to the Naag every day, of which, it is supposed that it comes out of its place of concealment to partake, and on the 28th of July, the Rao annually goes in procession to make a votive offering to it. The festival of the Naag Sahib is a great day with the inhabitants of Bhooj, and all our Hindoo servants requested permission to attend the ceremony.

The hill of Bhoojia is most singular, and apparently of volcanic origin, consisting of a narrow ridge of insulated rocks, nearly inclosing a small plain in the centre, and on the highest pinnacle is the little temple of the Naag Sahib situated, which is ascended by a very steep flight of steps. The fortifications are built upon a very singular line, which is

* Tieffenthaler says "Bhooj has received its name from a serpent." "The fact indeed is certain, that they worship there a serpent, which is fed every day with milk and rice. It has the name of Bhooj-bavan, which signifies the serpent fifty-two ells long."—Bernouilli.

said to have been originally traced out by the sacred snake; these fortifications are so fantastic as really to have in many places quite a picturesque appearance. The natives consider the fort as strong, but it was taken by escalade by Sir William Keir on the 26th of March 1819—and, indeed, I have frequently seen officers ascend and descend the heights without much difficulty. It commands an extensive view over the town and plain of Bhooj, and of the surrounding hills and country, even as far as to the Runn, which may be seen from thence on a clear day. Both the town and fort were much injured, and the former was nearly destroyed by the earthquake which took place on the 16th of June 1819; in fact Bhooj has not yet recovered from its effects.

The city is surrounded by a wall, flanked by round and square towers, and is situated near a large tank of water, in the vicinity of which are several trees and tombs. Viewed from a distance, the stone buildings, intermingled with mosques, pagodas, and ornamental gardens, have not an unpretty look; but the streets are narrow and poor; few of the houses being more than two stories in height, and the shops are small, open spaces, where the venders sit on stone elevations in front, in the midst of their goods, after the manner of other Oriental cities. They

HILL FORT OF BHOOJIA.

reminded us of the houses at Pompeii, which they resembled both in size and appearance.

The inhabitants are a fine but wild race of people; they wear immensely high turbans, sometimes richly ornamented with gold, composed of thirty or forty yards of muslin at least; and the women are clad in red sarrees, and wear a prodigious number of bangles on their arms and ankles. The Cutchees are famous for manufacturers in gold and silver which they emboss in a sort of filigree pattern. They are also very skilful in embroidery, and in working muslin and lace, in a manner which something resembles Brussels sprigs; and many ladies send up orders for dresses from Bombay. They also make fanciful and ornamental armour in a superior style, which is attributed to the encouragement which was bestowed on the manufactory by one of the former Raos: excellent swords, creeses, and shields of rhinoceros hides, perfectly transparent, and curiously embossed with gold knobs, are also made here.

On the 1st of January 1826, we went to see the Rao's palace, which is situated in the town, but which was among the buildings seriously injured by the earthquake of 1819. The exterior is curious, and though not particularly elegant, is by no means unhandsome. It is covered with Dutch tiles, and there were some

singular Dutch looking figures in sculpture, which looked most foreign and European. Upon inquiry, we found they actually were the workmanship of Dutch artists, some of whom had formerly wandered up here, and been employed by the Rao in building and in ornamenting his palace. After passing one or two gateways, we entered an interior court, where we were received by the Kaumdar Ruttan Sie, who had undertaken to be our Cicerone. Ascending a very narrow and shabby staircase, we came upon an open area, where were lounging several attendants; and from thence we passed into a hall surrounded by a colonnade, with a fountain and basin in the centre. After traversing some other apartments, we entered the famous A-ee-na Mahl, the glory of Bhooj, which is a room entirely hung with pier glasses, the pillars and ceiling being also covered with mirrors, and reminding one of the fairy tale in which the Queen Claribell could not turn without seeing herself from head to foot.

Here was contained the bed of the celebrated Rao Lacka, who appears to have been quite the Hero of the Cutch monarchs, as every thing important seems to be referred to him. His couch is esteemed too sacred to be used by his degenerate posterity, and whenever the pre-

sent Rao sleeps in the apartment, another is substituted in its stead. The floor, and a high shelf, running round the top of the room, were completely covered with every sort and description of china and glass ware, so as to have entirely the appearance of a warehouse; the whole was covered with faded artificial flowers, and these, we understood, it was the great amusement of the state prisoner, and ex-Rao Bharmuljee, to dust and arrange. What a contradiction is human nature! this same Rao, who was deposed, because one of his great delights was to mount his elephant, and ride over his subjects, trampling them to death, for pastime, is now seeking recreation in ornamenting, admiring, and playing with artificial flowers, porcelain and cut glass!

It is said, that a person is more astonished to meet with the productions of his native land, in a distant country, than with any foreign article, however extraordinary in its nature, and that the report of roads being discovered in the moon, surprised people more, than any monster or volcano could have done. Among numerous Chinese oddities and rarities, which would have put a veritable china fancier into ecstasies—conceive our amusement, to find high installed among the most valuable curiosities of the Rao of Cutch, an honest, old-fashion-

ed English glass-frame for creams, such as may still be seen in some ancient rectory, brought forth at the annual tithe-feast, or in honour of some christening, or other family festival; however, at so many thousand miles distant from the place where it was manufactured, it served for a curiosity and ornament, quite as well as the Oriental wonders with which we load our cabinets and boudoirs. But what excited the most unbounded delight and applause from all the native individuals of the party, were two clocks, made perhaps some fifty or hundred years ago, such as we may suppose delighted the belles of the court of King George II. or perhaps of his predecessor, King George I., in which, little moving figures represented English musical parties, and when set going, the lady began to play on the harpsichord, the gentlemen to scrape the violin, the violoncello, and other instruments, most outrageously, very much in the same style exhibited in the title page of Hullmandel's first lessons for beginners.

What children we all are, even though we may measure five or six feet high! Here was the Kaumdar of Cutch, exhibiting for our amusement, with the greatest glee, a trumpery piece of clock work, which threw into positive raptures the heavy-turbaned, wild-looking, dark-faced, whiskered Cutchees around; and I *was*

amused — more, however, with the animate, than the inanimate figures. In an adjoining room, Ruttunn Sié pointed out with great complacency a pair of English globes, a musical snuff-box, and treated us with a tune on a barrel organ, such as may be heard any day in the streets of London. They all did for curiosities, and he followed the example of most Cicerones, in showing off the productions of our own country, with which we were well-acquainted, rather than those which were real rarities to us.

In the spacious verandah, or rather gallery, which entirely surrounded the interior room—was a most curious medley of pictures—and many a print of an English belle, who certainly never expected to have gained a station in the palace of the Rao of Cutch, appeared intermingled with portraits of the reigning family, which exhibited some good specimens of the art of painting in these remote regions. There was no design or shade, so that Queen Elizabeth would have liked to have had her countenance taken by one of these artists; but the colouring was by no means bad, and every part was laboured and finished with the utmost precision and exactness. They reminded me of some of the early productions of the Italian Patriarchs of painting, Cimabue, Giotto, &c. or

perhaps, rather of those of their great patron and predecessor, St. Luke, who, no doubt, instructed the Cutchees at the same time that he is said to have given lessons to the Greeks. Indeed they were very superior to the picture attributed to him of the holy Virgin, in her silver chapel, at the Chiesa della Santissima Annunziata, at Florence. The portrait of the famous Rao Lacka was one of the best paintings, and had a more recommendatory countenance than any of the other Cutch potentates.

The A-ee-na Mahl, illuminated with lights, which were reflected in every direction by the surrounding mirrors, certainly possessed a considerable degree of brilliancy, and was an excellent specimen of Oriental taste and architecture. It is the great boast of Cutch, and perhaps quite as well worthy a visit as the garden palace at Soubra, the plaything of the Pasha Mahomet Ali. The verandah reminded me of the Doria Palace at Rome, though the pictures were certainly not quite equal to those in that superb collection.

We then went to see the Rao's menagerie, where were some Indian lions, which had rather the appearance of tigers than of the African quadruped, which bears the same name, and indeed seemed of a very degenerate, or rather of a totally different, species. The ears of the

state elephant were curiously painted, and looked like velvet, and his tusks were sawn off. There were also some Nyl Ghaes,* animals something between a cow, a horse, and a deer, with peculiarly brilliant and piercing eyes, herds of which frequent the northern parts of Guzerat. The state bullocks were of a very fine breed, milk-white in colour, and noble animals. We likewise saw the Rhuth, or state carriage, with four wheels, which, it is said, none in Cutch but the Rao is privileged to use, and other singular-looking vehicles. The ex-Rao frequently takes an airing, but is never allowed to leave the palace, unless attended by an officer in waiting, who is a sort of honourable guard. One of Bharmuljee's amusements is ram fighting, and he is glad to have the society of the said guard at such times. He was deposed on account of cruelty and drunkenness, though by no means an old man, and it is said, possessing very good, though uncultivated talents.

* Nyl Ghae literally means blue cow.

LETTER LXIV.

Visit to the Rannee of Cutch.—Interior of the Zenana.—Female Attendants.—Tombs.—Pallears.—Tomb of Rao Lacka.—Numerous Festivals.—Hindoo Hoolie.—Christmas.—Dewallee.—Mohurrem.—Taboot and Shows.—Tomb of Hoseyn destroyed by the Wahabites.—Animosity between the Soonis and Shiites.—Curious Mahometan debate.

I HAVE already given you an account of an Arab Haram at Hodeida, and, perhaps, you will not object to a description of a Jahrejah's Zenana at Bhooj, to which, by express invitation, I paid a visit on the 3d of January 1826.

We were received on our arrival at the gates of the palace by Rutten Sie, who attended C—— and his staff (he then being in command of the cantonment) to the Rao's Durbar; whilst the ladies of the party were handed over to the women's attendants, by whom we were escorted through several courts, till we reached a flight of steps which led to an apartment, at the door of which, surrounded by her attendants, stood the Rannee, the wife of the ex, and the mother of the present Rao. She received us most courteously, and with as much grace as an English princess could have

done. She was a pretty woman, with soft languishing eyes, very white teeth, and an agreeable and expressive countenance. Her costume was a handsome sarree, much worked with gold, and her arms, ankles, and throat were loaded with gorgeous bangles and necklaces of pure gold; a number of handsome pearls were in her hair, and massy rings in her nose and ears, but her ornaments were rather heavy than elegant, and more valuable than brilliant. After mutually exchanging salaams, she took her seat in a low silver arm-chair, supported by cushions, whilst common chairs were placed for us, and the attendants, dressed in the heavy red sarree of the country, sat down on the ground, gazed at us with insatiate curiosity, and talked an immense deal, but respectfully.

This Zenana, of which so much has been said, and of which Burke, I think, gives so flowery and poetical a description, was a small dark apartment, with unglazed windows closed by wooden shutters. Its furniture consisted of a four posted-bed and a small couch—a very handsome carpet—the Rannee's silver chair—another of a similar description, probably for her lord and master,—and, with our seats, the inventory is completed.

The manners of the Rannee were dignified,

yet extremely soft, gracious, highly pleasing, and very superior to those of her attendants. Though from etiquette never allowed to leave her Zenana, yet she appeared quite *au fait* at all the gossip, and even scandal of the English camp, and seemed intimately acquainted with the particulars of a matrimonial *fracas* which had taken place there some time before. She put a number of questions to us, and after we had satisfied her curiosity, on our asking her whether she had any family, she told us, she had one son (the young Rao), and, poor thing, it was with a melancholy look and a sigh that she added, and "two daughters, both dead." Probably they had "had milk given them," the barbarous custom of the Jahrejah tribe.

As I was not sufficient Hindoostanee scholar at this time to carry on the conversation fluently myself, my Ayah assisted as interpreter, and with all my respect for Majesty, it was with difficulty I kept my countenance, when, after hesitating a little at the English term for Rannee, she interpreted the dignity into "Mrs. King." On our receiving a summons from the gentlemen, "Mrs. King" seemed duly impressed with the necessity of obeying the behests of a husband, and after presenting us with betel-nut wrapt up in a leaf, termed

paung, inundating us with rose water, and pouring sandal-wood oil over us, we made our salaams and retired, she requesting us to repeat our visit, *at least*, once a fortnight, and I flatter myself, that in the sameness and tædium of a Zenana life, we must indeed have been a considerable amusement, and have afforded the fair inhabitants topics for conversation for a long time afterwards.

"Mrs. King," or the Rannee of Cutch, is said to be very much attached to her husband, the ex-Rao Bharmuljee, notwithstanding he has three or four other wives; and she has even built a tomb to some relation whom he murdered, in expiation of the offence. She is very fond of narrating the particulars of his deposition to all those who will give her a patient hearing, which she considers as very hard and unjust, and, very naturally and properly, does all she can to procure him friends. She was, at this time, very anxious that her son should marry; for, to the disgrace of the family, he was ten years old, and had no wife! a circumstance which had never occurred to any of his predecessors before! and unfortunately, on account of the expense, there seemed to be some difficulty in procuring him one.*

* The Morning Post, (July 1830,) announces that the

The finest and the most singular buildings in the vicinity of Bhooj are the tombs, of which there are a great variety, from the rude stone with the hand and arm, betokening the suttee, to the magnificent edifice raised to the memory of Rao Lacka. The plain is covered with pallears, with sculptured figures upon them; the man on horseback, is emblematic of the deceased warrior, or the person who has died in combat—the figure on a camel, marks the merchant who has been slain in defence of his goods—a rhuth, or covered cart, a person that has died in consequence of an accident from one, or who has been murdered whilst travelling, and the female with the creese in her throat, denotes a traga, or voluntary suicide, such as may have been committed in order to draw down the vengeance of the gods upon the marauder, who committed depredations on her property. These pallears, or sculptured stones, are frequently placed under small edifices, possessing a considerable degree of elegance; the roof being supported by four stone pillars, which are placed upon an elevation, with a flight of steps on every side.

The tomb of Rao Lacka is a singular, but

young Rao of Cutch has just married—FOUR WIVES! It is to be hoped the ex-Rannee will now be satisfied.

very handsome edifice; something in the shape of a Grecian cross, but with each side strongly indented and crenated, and, as far as possible, removed from the celebrated curve in Burke's definition of the line of beauty. In every direction the angles meet the eye, and appear to retire in echelon. The whole is surmounted with one large and several smaller domes, ornamented with a prodigious number of pillars, statues, and an immense deal of sculpture, and the building is ascended on every side by flights of steps, which entirely surround the structure. At the death of Rao Lacka, fifteen concubines performed suttee, whose pallears grace the interior; they are represented at full length, in the bloom of youth and beauty, holding instruments of music in their hands. The tomb itself, on which is an inscription, and an arm covered with bracelets, is in an interior apartment, surrounded by a grand verandah. In front of this, on the floor, is a small square, of the size of a large chess-board, with several specimens of curious marble. The whole is extremely magnificent, and would be an ornament to any city in the world. This, which must be called the Cutch style of architecture, appears to be the prevailing mode, as there are some other tombs built in a similar

manner, though none equally handsome. A stone elephant faces the grand entrance, and two European chobdars, or mace-bearers, in sculpture, stand sentry.

The Jahrejah wives do not, as a thing of course, perform suttee with their Lords, though the concubines consider it to be a point of honour, and each strives with dreadful emulation to be the first to sacrifice herself. In the Hulwaud district, not far from Mallia, in Guzerat, such is the passion for traga, or voluntary suicide, that even the wives of the lowest castes perform suttee, and sometimes they are not content to wait for the actual demise of their husbands, but burn *beforehand.* In 1808, General Walker, when in the neighbourhood of Mallia, had a petition presented to him from a person who had one of these outrageously virtuous wives, purporting, that the Government which allowed such acts, was bound to make him amends for the loss he had sustained, and requesting to have a new one provided for him from the public revenues; but, though the Suttee actually took place, I never heard whether he obtained compensation in consequence. Immediately in the vicinity of Hulwaud is a hill completely covered with pallears and temples, in such numbers as to have al-

most the appearance of an army at a distance.

Besides the tomb of Rao Lacka, there are the mausoleums of Mahomet Purry, Rao Rudder, Dadajee, a Saint, and Futtee Mahomet, a Sindian General and Military Commandant, who, in 1792, having gained the ascendancy in Cutch, turned out Dhosain Rain; but was in his turn expelled by Bhyjee Bawa, brother of Rao Raydhun; however, by another revolution, he again resumed the Government of Bhooj, which he retained till 1813, when Rao Bharmuljee, the son of Rao Raydhun, took the lead. Some of these buildings are fine specimens of Morisco architecture, carved and highly finished with rich ornaments, and those interred within appeared to be reverenced as saints; for some of our servants requested leave to go and perform poojah at some of these tombs. The Hindoos, apparently not having Gods enough of their own, worship those of other sects whenever they come in their way.

They also appear to observe not only their own festivals, but those of the Christians and Mahometans, and indeed the whole year round was nothing but a succession of different mysteries and mummery, in honour of some Saint, or of some holiday. At the Hoolie or Spring

Festival, which happened in March, the Sepoys came round in procession, and exhibited a nautch for our amusement in front of our bungalow, and a sort of play, the performers enacting the part of wild beasts. One personated a tiger, who puffed, and purred, and pranced so naturally, as to delight all his beholders, and throw them into ecstasies of delight. The various castes kept quite distinct, and went about in different parties, some expecting and gladly receiving a bucksheesh in honour of the festival, whilst the higher castes refused it, and pelted every body playfully with red powder, (scraped yam,) in the same manner that sugar-plums are thrown about in Italy during the two or three last days of the Carnival. Probably the Italians have learnt this custom from the Orientals, as it is practised at this period, which corresponds with that of the Carnival, all over India, from the Rajah to the Ryot. The Guicowar goes to work, or rather to play, so systematically, that he uses an engine to powder his friends with. The Rajah of Poorbunder was satisfied with a bag, such as the English ladies carried their sugar-plums in, at Malta; and in solemn Durbar he was wont to pelt C—— and his ministers, who returned it, with interest, for during this saturnalia every one is on a level.

At our Christmas, the Dukhendars, or tradespeople, brought us presents of plum-cakes, and the servants offered us bucksheesh of sugar-candy, gum arabic, and flowers, sure of receiving Christmas-boxes in return, and probably our English term is derived from this Oriental one. The Portuguese treated us with a dance, in which the Pope and the Diable were the principal performers, the former fairly giving the latter a good thrashing, and beating him out of the field with his keys of office.

The Dewallee is a Hindoo festival in which a prodigious number of lights are used, great illuminations made, and many conflagrations take place in consequence. The Naag Sahib's day was on the 28th of July, and the Jewish Purem, in honour of Mordecai, happened in April. Then there were the Mahometan Ramazan and Bairam, —the new moon, which terminates the former being as anxiously looked for here as in Egypt. The Bukhree Mohurrem, was on the 6th of July, which festival is in honour of Isaac, or Ishmael; and the Imaun Hoseyn Mohurrem, in the beginning of August, is observed with great solemnity by the Shiahs. For several days they bewail the unfortunate end of Hoseyn, beating their breasts, invoking him by name, and repeatedly vociferating Hoseyn! Hassan! Beebee

Fatima! in a most outrageous manner, and it is said, that they actually sometimes work themselves into such a pitch of enthusiasm, and are so overcome by their feelings, that even bystanders have been quite affected. We saw some of the Taboots which were carried about in grand procession, and looked to me very much like highly ornamented baby-houses, covered with tinsel, and gold and silver leaf, with figures inside, resembling some wax-work I have seen, representing the Babes in the wood. The Sepoys appeared to consider their own honour concerned in having a magnificent taboot, and disputes so frequently take place in asserting the different claims to precedency, that there were orders issued by the local Governments settling their respective sides of the road they are each to take, if they happen to effect a rencontre.

There being a "burra tumashu,"* on the 3rd of August, in the lines of C——'s Regiment in honour of the Mohurrem, we went to see the spectacle, which was exhibited under a tent partially lighted up. In the front played a fountain, and all around were natives seated on the ground; and their dark countenances, turbaned heads, and Oriental costume, as the

* A great entertainment or show.

torches gleamed upon them, had a wild and singular effect. Beneath a handsome canopy stood the taboot or mausoleum, covered over with a pall of crimson cloth, and within rested two figures, who represented the defunct Hoseyn, and his brother Hassan; incense was flung around, and music floated on the air, whilst outside the tent a nautch was exhibited, a rude sort of tournament, phantasmagoria, and a puppet-show, probably representing scenes relative to Hoseyn's death; and a sort of war dance of natives, smeared all over with paint, and looking very grim and horrible, concluded the entertainment.

Imaun Hoseyn, the great object of veneration with the Shiahs, appears to be held in abhorrence by those Mahometan reformers the Wahabites; for in 1801, under their leader Abdelazig, they attacked his tomb, which was situated under a magnificent temple in the neighbourhood of Bagdad, and filled with the riches of Turkey and Persia, which they destroyed and pillaged, and converted the city into a desert. It has been observed that "no wars which ever desolated the Christian world, have caused half the bloodshed and woe, or been so strongly stamped with the character of implacable animosity, as have the political

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prayer, which all the Indian Mahometans should do, and he lost his office in consequence. Considerable amusement was caused at this meeting, by an Artillery Havildar, (or serjeant) stepping forward, and asserting his right to sign his name before the Infantry Subahdars, (or Captains) because he observed, the artillery always took the right of the line, and had consequently the precedency. His claims were received with roars of laughter, but it was universally allowed to be a very proper instance of *esprit de corps*, not always to be found in a native, and the Havildar was permitted to have the pleasure of signing his name before the Subahdars of the party.

LETTER LXV.

Climate of Cutch.—Earthquake.—Seasons.—Dusty winds.—Monsoon.—Animals.—Rats.—Cobra di Capello.—Bears, and wild Beasts.—Game.—Birds.—Horses.—Grapes from Cabul.—Fruits.

THE climate of Cutch, which was at one time considered remarkably healthy, whilst we were there, had become very much deteriorated, and some persons attributed this change to the want of rain, very little having fallen for seve-

ral years. The country is particularly subject to earthquakes, so much so, that in building contracts, a proviso is always made against them. Slight shocks are frequently felt, and on the 2nd of July, we experienced a pretty sharp one, which was, however, fortunately unattended by any serious consequences. The weather was peculiarly sultry and oppressive, and even in the shade the thermometer was at 91°. About one o'clock in the afternoon, I felt the sofa on which I was sitting so violently shaken, that I fancied a tame goat, which was very fond of following me into the bungalow, was rubbing herself against it, but the mystery was soon cleared up, by C——, who had perceived the walls of the bungalow shake, coming hastily into the room, and desiring me to go immediately into the Compound for safety. The shock was not, however, repeated, though all our servants felt it very sensibly, and the Dirjee, who was at work in the verandah, declared he heard a report like a pistol from the hill fort.

The weather in Cutch is much colder in the winter, and hotter in the summer, than at Bombay, where the temperature of the atmosphere, from its vicinity to the sea, is more equalized. After the dreadful storm had passed off, which welcomed us on our arrival at

Bhooj, in November, we found the mornings and evenings peculiarly delightful, though the noontide heat was rather oppressive. About Christmas it became unpleasantly cold, and I really longed for a fire, as with all our precautions of shutting the glass windows and doors, I could not keep myself warm, and in our drives, I sometimes found a fur-tippet and muff very agreeable. There were even reports of *ice* having been seen early in the morning, but we did not quite believe this *on dit.* In January and February, there were dense fogs early in the day, and in March, the Spring began, when the weather was truly delightful, possessing all the elasticity of that charming season in Europe. But this was very transitory, for in April the heats commenced, and the dusty winds began to blow. The thermometer, even in our house, which was one of the best and coolest in the camp, ranged in the shade from 90° to 100°, and in the tents it mounted occasionally to 110°. The nights, however, were generally cool, which is not always the case in India; though at the full moon, they were much hotter than at any other period, and positively in the tropics, that orb seems to impart a considerable degree of heat; and it was singular that the fever generally was felt at this period, so that the sufferers

had a most unsentimental dread of Cynthia, when in full splendour, for they were then sure to have, or at least dreaded, a return of the disorder.

In 1827, the hot winds were not so violent as usual, but when they blew, the whole atmosphere was impregnated with dust; and columns of sand, moving across the plain, or whirling in eddies, (termed devils,) often reminded us of our old friend the Camseen, but these were wholly unattended by the depressing and melancholy effects of that obnoxious blast, and neither the spirits nor the health were injured, beyond the exhaustion incident to excessive heat. The effects of these winds were most extraordinary; the skin chapped, the lips cracked, and the hair became as dry and electric, as in intense frost. The furniture went to pieces, the tables split, the frames of the doors and windows shrank, and would none of them close, and all the locks were rendered quite useless. If accidentally exposed to it, the sensation was startling, being hotter than the fiercest blast that ever issued from the mouth of a fiery furnace. A book, handsomely bound, if exposed to it, shrivelled up in a few minutes; water thrown on the ground evaporated in an instant, and our only resource was to sit close to tatties, or mats, manufactured

of the fragrant Poa Cynosuroides, which is termed Cuscus by the natives, and placed against the windows, and kept well-watered, an agreeable scent, as well as coolness, was diffused through the apartment. The only resource against the heat, was to exclude it; and from ten in the morning, till sun-set, we were obliged to keep the house shut up and darkened, as if it were a cold night in winter, and I used most anxiously to watch "the splendid playful sun," as he sank in his flood of glory beneath the horizon. Most gladly did I then hail the genial loved-return of evening, after the day-beam's withering fire —for, till then, the languor that pervaded the frame, rendered even the moving across the room an exertion. The medical men, however, preferred the warm to the cold weather, and there was less sickness at this period than at the latter, when you will be surprised to hear, that complaints of the chest, colds, coughs, and rheumatism, became very prevalent, and you will laugh at my offering a flannel jacket in *India*, to one of the attendants, whose dreadful cough quite distressed me.

On the 25th of June, a new moon, and a thunder-storm, ushered in the rainy monsoon; which epithet, however, is not correct, for of rain there was scarcely any; but the weather became comparatively delightfully cool, the

burnt soil assumed a degree of verdure, and I was again enabled to resume my customary employment, which was out of the question whilst the hot winds prevailed; this continued for about a couple of months, when it vanished in another thunder-storm, and intensely hot weather, accompanied with sultry fogs, again set in, which continued till the return of the cold weather. There were occasional storms, but these were very rare, excepting at the commencement and termination of the monsoon.

The animal tribe, as well as the human race in Cutch, appears to participate in the wildness of the country, and in our evening drives we used to meet herds of wild-looking goats, and flocks of scraggy, brown-faced sheep, returning home from their pasture, which, with buffaloes and singular-looking oxen, an antelope bounding away in the distance, or a camel roaming about the cantonment, had a very picturesque appearance. Sometimes a fox would run across the road, an owl fly heavily past us, or a cowardly-looking jackal sneak off at our approach. The cries of this last animal, mournful and lugubrious in the extreme, and similar to the plaintive wailing of children in distress, often used to disturb our slumbers at night, when they would venture into our compound in search of prey. The rats were great nuisances—the soil

around was perforated with their holes,—they infested our bungalow, concealing themselves in the roof, and we have frequently been highly amused at seeing them peeping archly out of their holes in the ceiling at us, keeping a watchful eye on our movements. They used regularly to drink up the oil in the lamp which was placed on a table in our sleeping apartment, and sometimes walked off with the wick, which is a dangerous propensity of theirs, as thereby houses are liable to be burnt down. The noise they made was so tremendous, that we were frequently awakened by it, fully persuaded there were people in the room.

Our old tormentors, the white ants, continued their persecutions, for the floors being of beaten mud, which was well adapted for their habitation, they were most indefatigable in their labours, and it was much more difficult to repress them, than to get rid of moth in a house in England. The snakes used frequently to make their *entrée* into the apartments, and perhaps they thought, from being worshiped in Cutch as the gods of the country, they had a right to go wherever they pleased. One night as I opened the door to call my Ayah, who was sitting on the ground in the passage awaiting my orders, there being no such things as *bells* in India, I heard close to us a violent

hissing, puffing, blowing, and sighing, which she told me was only the wind; on looking about, however, we discovered an immense Cobra di Capello in a hole close to where she had taken her station. It was of immense size, and it was with great difficulty its destruction was effected. Another time, hearing a violent shriek, and going into the inner room to enquire the cause, we found her in violent agitation, declaring she had seen one gliding into our sleeping apartment. As it was not a very agreeable companion, we caused a search to be made, but it was so long before it could be found, that the servant said she must be mistaken; however, after some time it was discovered coiled up beneath a trunk. She was very indignant at having her veracity doubted, and complained bitterly of the boy—"He say, Ma'am, I lie woman!"

Our poor Maltese goat, which had attended us thoughout all our journey from Europe to Bhooj, and to which we were become quite attached, as it would follow us about like a dog, here met with an untimely fate, by being bit by a snake, which caused her death. It was a singular end for a native of that island from whence all snakes were charmed by St. Paul, according to tradition,—and no one would have imagined that a goat, born on the barren

rock of Malta, would have died of the bite of a snake at Bhooj.

More pleasing inmates than the said snakes were the pretty, dark-streaked squirrels, which often came into our sitting-room, and sported about on the carpet in search of crumbs; also, some tame peacocks, which were wont to take their station on the sofa by my side, feed out of my hand, or, perched on the top of the house, await our return from our evening drive. We had likewise a tame hedge-hog, which ran about the verandah. A young gazelle was offered for sale, and some singular, wild-looking bears, brought down from the northern parts of India, which, had we been endowed with Lord Byron's propensity for ferocious animals, we might have purchased; however, in a country where wild beasts are of every-day occurrence, there is nothing to excite or delight in being the owner of them, which, probably, was that poor nobleman's motive for taking them under his care.

Hyænas are common in this part of the world, but, quite unlike the wild, ferocious animal represented by Bruce, they are, in India, timid, cowardly animals, that will flee before a parcel of boys. Wolves and tigers are frequently met with in the wilder parts of Cutch, and the wild

hog in abundance, which affords great amusement to the sportsman. Snipes, quails, widgeons, herons, peacocks, bustards, and a beautiful partridge, peculiar to Cutch, are likewise plentiful. The whirring, leather-winged bat used to pay us nightly visits, and the vultures, so common in tropical climates, seemed to know by instinct at what time we dined, and were ever punctual to the hour. They are bold and impudent birds, and they not unfrequently attack servants in their way from the cooking room, which is always in India quite distinct from the bungalow, and carry off the provisions in triumph ere they reach their place of destination.

Cullums, of the crane species, which make a noise resembling a trumpet, are often to be seen sailing through the air in large detachments; also the tall flamingo, which apparently loves to show himself off, and, as he homeward wings his flight,

> "Sailing athwart the setting beam,
> His crimson plumage glows with brighter light."

The former have ever an advanced and a rear guard, whilst the main body preserves an arrow-headed form, and the latter birds flying in line, sometimes appear like a white streak in the air,

at others, quickly glancing round, presents a lively pink to the eye of the beholder, when the golden sun sinks beneath the western wave.

The horses of Cutch, though proverbially ill-tempered, are noted for their fine figure, fire, and action; they are supposed by Abul Fazil to be of Arabian extraction. Great numbers are brought down from the northern parts of India, and embarked at Mandavie, for exportation. Those sent from Cattywar are of a distinct sort from the Cutchee race. Large parties of merchants used to come down with them from Cabul, Lahore, Moultan, and other places, and passed through Bhooj, on their route to the sea-coast, bringing with them shawls and carpets; Chinese checks for blinds, straw hats, and other articles, were brought back from thence, and were sometimes offered to us for sale.

I frequently had a galanterie from Ruttan See, of grapes, of a most delightful sort, large, and with no seeds, each grape wrapped up in cotton, and the whole packed in boxes resembling those in which French sweetmeats are sometimes sold, which had been sent to the Kaumdar as presents from Cabul. From Persia were also brought the produce of Kishma's amber vines; and from Arabia, almonds, pomegranates, and other fruits, both dried and in a state of nature. In the bazar, mangoes and plantains of

a very inferior sort, dates, custard-apples, figs, walnuts, shaddocks, limes, sweet limes, papaws, and water-melons, were to be procured; and occasionally pears and quinces, from the upper provinces, and apples, which though of a very poor species, looked so like home, that I was as delighted as the poor lady in the Arabian Nights could have been, whose death was occasioned by the loss of one of those three, which her husband purchased for her, at a sequin a piece, at Bagdad.

LETTER LXVI.

Arrival and Adventures of Captain Doria.—Ruttan See.—Cutchee Language.—Mr. Gray's exertions in Cutch.—Military Life.—Constitution of the Indian Army.—Effects of Music in a Foreign Country.

ONE evening as we were stepping into our phaeton, the first that ever made its appearance in the remote country of Cutch,* a singular-looking object was seen entering the Compound, under the guard of a Havildar. Half famished, almost in tatters, and in the extreme of misery, from "danger, long travel, want, and woe," it

* Col. Scott's barouche, in 1826, was the first European carriage ever seen in Cutch. The natives admired ours exceedingly, and "Buhootacha!" "very good," was frequently applied to it.

was not easy at first to recognize to what country he belonged. That he was of European extraction, however, was obvious from the style of his costume, though his complexion, darkened by a tropical sun, gave him the look of a native. He spoke neither English nor Hindostanee, scarcely any French, and much was I surprised to find myself called on in *Cutch* to become an Italian interpreter. The poor man, a native of Italy, had the wild and anxious stare, the apprehensive look of a person who expected every moment to be assassinated, and such we subsequently found had been his feelings.

After he had taken some refreshment, and when he became more composed, finding himself once more among Christians, he, with a little hesitation, acknowledged himself to be "Captain Doria," whose name you may remember having seen in the French papers, as having commanded at the successful assault of Hillah, near Babylon. The history of his life was quite a romance. One of the unfortunate Carbonari, who had been obliged to flee from his native land from political persecution, he had taken refuge in Egypt; from thence he had travelled into Persia, and offered his services to some of the potentates in the neighbourhood of Bagdad, who had employed him in the taking of Hillah. He then wandered down to Bom-

bay, in hopes of employ, but he was not allowed to remain there; when, instead of availing himself of an offered passage to Bushire, he put himself into a Corachie boat, and from thence intended to have found his way into Runjeet Singh's country, where he had a relation in high military employ under that chieftain. He rode from Corachie to Hydrabad on a camel, where he was induced to enter the military service of the Ameers of Sind, and was at first treated with much honour and attention; but subsequently an Irishman residing there, who had insinuated himself into favour, and whom he described as a low, worthless character, from jealousy infused suspicions of him into their minds, and, for more than a month, he was in hourly expectation of assassination, "of having my throat cut," said he, with a wild air, drawing his hand across it in a manner which made my blood run cold.

One day, however, eluding his guard, he plunged into the Indus, and, swimming across that river, he made his escape into the desert, across which he wandered alone and on foot, living principally on milk, which he obtained from some natives, till he came in sight of the English cantonment at Bhooj, and immediately, reckless of consequences, and almost weary of life, he delivered himself up to the advanced picket, who brought him a prisoner to C——, who was

then Brigadier, to enquire what should be done with him.

C—— immediately wrote to Bombay for instructions, as no European can enter or remain in India without permission; and, in the mean time, amidst the comforts of an English camp, the change that took place was really astonishing. The wayworn wanderer of the desert was metamorphosed into the bold and dauntless adventurer—the soldier of fortune, ready again to encounter all dangers and difficulties. In his flight from Hydrabad he had left all his things behind him, particularly his journal, which, from the variety of scenes he had passed through, must have been very interesting, and which he particularly regretted, as he had hoped it might eventually have been the means of inducing some of his old friends to have interceded with the Pope in his behalf, and thus to have obtained permission to return to his native country.

The consent of the Bombay Government being obtained, Captain Doria was set at liberty, he having been under surveillance whilst in camp, where a handsome subscription having been raised for him by the officers, he again embarked for Bushire, from whence, if he did not find employ under the Imaum of Muscat, it was his intention to attempt to find his way to Run-

jeet Singh, which appeared to be his favourite project, for that potentate seems to encourage European adventurers, and has some already in military employ under him. He was most grateful for the attention shown him, and departed with our best wishes for his success in life, but we never afterwards heard what became of him.

Ruttan See used frequently to pay us a friendly visit; and, in his car of state, drawn by milk-white bullocks, he really looked very important. His manners were dignified and courteous, and his conversation intelligent. I was sometimes present when he arrived, and I could but be amused at the Kaumdar of Cutch's attempts to make himself agreeable to an English lady. He expressed himself particularly struck with the simplicity of my attire, and at the few ornaments I had on, for the Cutch belles always wear all their jewels at once: but, when he understood that such was not our custom, he seemed to approve of, and think it the better way.

You, perhaps, are not aware that I have the honour of being the correspondent of a crowned head; for, whilst I was at Bhooj, the Rannee of Poorbunder, who was at that time the managing person there, her husband, the Rao Kheemarjee, having been in some degree set

aside, from his habits of inebriety, sent me a letter in Guzerattee, inviting me to go and see her, to which, not being competent to write in return, I answered by deputy in the same language, that I was much obliged—should be very happy, and so forth—though I never had an opportunity of availing myself of her kind invitation. Ram Sing, the younger brother of Kheemarjee, also sent C—— a complimentary letter by the same opportunity.

The Cutchee language is said to be a dialect of the Sanscrit, much mixed with Sindy and Guzerattee, and, from being merely oral, and not a written tongue, some choose to assert that it is not a language, but merely a *patois*. The indefatigable Mr. Gray, however, is now employed in forming a grammar of the Cutchee, and also in translating the Scriptures into it.

Mr. and Mrs. Gray arrived some time after ourselves; and, in this remote and dark corner of the world, you cannot conceive how inestimably valuable we found their society; and, surrounded by heathens, how very delightful it was to be able to attend divine service. It was performed in one of the mess-rooms; for, though the Roman Catholics, fewer in numbers, and of very inferior station to ourselves, had erected a small chapel for their own use, the English had never thought of building a church Whilst

C—— was in power, he did his utmost to support and assist our excellent and worthy chaplain in several of his projects for the improvement of the society, both Christian and Heathen. Schools were set on foot, a library established, and the erection of a church suggested to the Bombay Government; and Mr. Gray's exertions show how much an individual, whose heart is really concerned in an undertaking, can effect. However, we left Cutch, and I do not know whether Mr. Gray's unassisted endeavours have been able to continue these praiseworthy establishments.

Mr. Gray voluntarily undertook the education of the young Rao, which previously had been entirely neglected; and, at an advanced period of life, in a climate which particularly disinclines both the mind and body to exertion, he is now devoting himself to the instruction of the young potentate, under whose charge so many thousands of individuals are shortly to be placed.

A military life was quite a new thing to me. The officers lived in detached bungalows, immediately under the Hill fort; and these, of whom there were, perhaps, about forty or fifty in camp, with the chaplain, and five or six ladies, constituted the society. The day did not begin and end with the rising and setting sun,

but commenced and concluded with gunfire. Gongs marked the flight of hours, and bugles issued summons to duty and to dinner. Torrens was oftener quoted than Byron, and "squares and sections" were talked over, instead of the opera and the concert. Surrounded by

> "—— the neighing steed, and the shrill trump,
> The spirit-stirring drum, the ear-piercing fife,"

and other "circumstance of glorious war," I became quite familiar with the interior economy of the Indian army, and to show off my information, I must tell you, that, to the native regiments there are, or ought to be, of European officers a Colonel, Lieutenant-Colonel, Major, five Captains, ten Lieutenants, and five Ensigns, but of these, from sickness, furlough, and other causes, not the fourth part is in general present, and the duty is somewhat hard, in consequence, for those actually with the regiment.

On C——'s arrival, the regiment of which he took command was in the charge of a borrowed Captain and a young officer, just made Lieutenant, and, of course, could not be expected to be in high order; but, under his care, and with his indefatigable exertions, it so rapidly improved, that two or three months afterwards he was complimented on the field by the inspecting officer, and that this was ef-

fected by judicious methods was evident from all the men testifying the greatest personal attachment to him, and the officers expressing their sincere regret when he left the regiment.* Besides these European, there are of native commissioned officers, a Subahdar Major, ten Subahdars, and ten Jemahdars, and there are fifty Havildars, and fifty Naigs, who are non-commissioned officers, to every regiment. The Sepoys are composed of every class and every religion, excepting Parsees, who never enter the army. They all obey the same rule, and no distinctions are made; but they are allowed to observe their own religious rites, without interference on the part of the Europeans. The musicians are generally native Portuguese.

On the 23rd of April, as C—— was then Bri-

* As it is a regiment in which I shall ever feel the deepest interest, I cannot help telling you the opinion of a gentleman, who, though totally unconnected, was yet well acquainted with it, and quite competent to judge. In a letter to the Governor of Bombay, he stated that "immorality, irreligion, and pecuniary embarrassment were unknown among the officers of the Third Regiment;" and, he added, "he knew from the young gentlemen themselves, that this was, in a great measure, to be ascribed to C——'s example." From my own personal acquaintance I must also say, that I never met with more excellent, honourable, or gentlemanly young men than the officers we left with the regiment—from Captain Jones, who took the charge of it, down to the youngest Ensign.

gadier in Cutch, we had a large party to dinner, in honour of the day, and in the evening the band of the regiment played. At one of the intervals, suddenly and most unexpectedly burst upon us the song of "God save the King."

> "Oh how welcome breathed the strain,
> Waking thoughts that long had slept,"

and taking us back to the scenes of our childhood. Some of the very few English soldiers at Bhooj, "hearing music at the Colonel's," had come up to listen, and with enthusiastic loyalty had burst forth in this national air, in honour of their King, and of their native country. All joined immediately in grand chorus, and to my feelings it was far more striking and pleasing than Catalani in full force at the Opera-house, or the Theatre, at Oxford. Properly to appreciate "God save the King," you should be at a distance from our dear, merry England, for it is only the poor exiles from their native land that can *feel* a national melody. From my own sensations, I can fully believe in the existence of the *maladie du pays*, and the melancholy which was wont to seize the Swiss troops on hearing the wild but simple air of the "Ranz des vaches." It is not the beauty of the music, but the scenes of our childhood, our home, and our paternal residence, associated

and connected therewith, which render certain tunes so touching, and so exquisitely, though almost painfully delightful.

LETTER LXVII.

Departure from Bhooj, and voyage to Surat.—The Taptee — Surat.—Ancient History.—First place where the English settled in India.—Commencement of the East India Company.—Village of Pulpurra.—Parsee Burial Place.—Form of Interment.—Priests.

We left Bhooj early on the morning of the 15th of November, 1827, and spent the heat of the day in a Durrumsallah, on the other side of the Ghaut, consisting of a large open court, which was surrounded by galleries and apartments for the accommodation of the traveller, and the whole closed by a gate-way for security. In the evening we proceeded to Toomberry Rao Ka, where we slept, and proceeded to Fraudy the following day,—in the vicinity of which were an immense number of pallears and temples of a somewhat elegant construction, and a curious Kooer, or well, with steps down to the water's edge, with the tombs of some Mahometan peers close by. We reached Mandavie at night, and on the evening of

the 18th we embarked on board a Cutch vessel, which had a tolerable cabin, only built on a somewhat Irish plan, there being no way either to get in or out, but by clambering up and down in a most barbarous fashion. With a fair breeze we reached Bate by daybreak, on the 19th, and rounded Dwaraca, or Juggeth point. On the following day we were off Poorbunder, and passed Nowanuggur and Vellore Puttun, but then calms and lulls commencing, we were some time before we reached Diu point, and, thanks to a contrary wind, on the 23rd, we found ourselves off Damaun, and in sight of its two high hills. Here we were obliged to come to anchor, and though there were plenty of boats in sight, the Nachoda either could not, or would not procure a pilot, though by his own confession he did not exactly know where we were, there being little direct traffic between Mandavie and Surat. However, by tacking, in the course of the 25th we found ourselves off the Taptee, at the mouth of which is a bar, where some dangerous accidents have sometimes happened. Eight or nine years ago, two English officers were drowned by imprudently attempting to pass at an improper time. Our vessel ran aground once or twice before we removed into the Commodore's barge, which Mr. Sutherland, one of the mem-

bers of the Sudder Adawlut, had been kind enough to send for our accommodation. It was about two P. M. when we quitted our Cutch vessel, and by alternately rowing and sailing, we reached Surat about eight in the evening, that city being about twenty miles up the river, the banks of which are low, shelving, and sandy, with here and there a bungalow and plantation to be seen, officers' tents, and the village Domus, quite at the mouth.

Surat extends along the south side of the river Taptee, and its castle, though small, is strong, and by no means an unpretty object. The city is about six miles in circumference, walled, with round and square towers at intervals. Some parts near the river are very crowded and populous, but in other places within the enclosure, there are plantations and even fields, with no appearance of houses. The streets are narrow, and the native dwellings, and even the Nawab's palace, rather mean-looking. The bazars, like those of other Eastern cities, consist of small open shops, where the owner sits in the midst of his goods, and of an evening the noise and confusion were very great. The river, during the Monsoon, frequently overflows its banks, and inundates the town, completely filling the lower part of some of the houses with water. The habitations of the English residents are constructed

of brick, with heavy projecting roofs, and wooden verandahs, something in the Swiss style, with two stories, of which the upper is floored. The cantonment and officers' bungalows extend along the river, and this is one of the very few places on the western side of India, where there is really a good road, which extends from Surat to Domus. The country around is very fertile, and after the barren plains of Cutch, looked well wooded and quite like a gentleman's park. There were plenty of tigers in the neighbourhood, and one of the chief recommendations of the walls appeared to be that they protected the inhabitants from their nocturnal attacks, and tiger-hunting seemed as fashionable in Guzerat as hog-hunting in Cutch. Most of the houses are the property of the Parsees; Surat, with Bombay, being the chief places of residency for that sect in India, who, with the Borahs, are the most, and indeed the only, flourishing people in the place. There is a pretty church, which was consecrated by Bishop Heber, April 17th, 1824, and an extensive European burying-ground, where the tombs are in the Morisco style, and there is a very handsome mausoleum to Sir George Oxenden, one of the earliest Governors, who died in 1669, and was succeeded by Mr. Gerard Augier.

Surat is one of the most ancient cities in In-

dia, for mention is made of it in the Ramayuna, a poem written by Valmiki, fifteen centuries before the Christian æra. It is interesting to the English, as being the first place where the foundation of their present enormous empire was laid. The first Englishman who ever went to India by the Cape of Good Hope, was a person of the name of Stevens, who, A. D. 1579, sailed to Goa in a Portuguese ship, and published an account of his voyage. In 1591, Mr. Raymond and Mr. James Lancaster fitted out three vessels, on a piratical as well as trading expedition, but though their voyage was disastrous, and none of their ships returned to England, being either lost going out or returning home, the accounts they brought home inflamed the cupidity of the English merchants, who, in 1594, petitioned Queen Elizabeth on the subject, and an overland trade was attempted with the concurrence of the Turkish Sultan at Constantinople; but this not proving as profitable as was expected, George, Earl of Cumberland, together with several gentlemen of independent fortune, and respectable merchants, joined in a speculation to fit out ships to India, which was highly approved of by the Queen, who sent the English Consul at Constantinople, Mr. John Mildenhall, with letters to the Emperor Acbar, but

the artifices of the Portuguese Jesuits, appear to have induced him to have lent an unfavourable ear to her friendly overtures.

The Queen, however, without waiting for an answer, six months subsequent to his departure, instituted the East India Company, by Charter, on the 31st of December, 1600, which was granted to the Earl of Cumberland, two hundred and fifteen knights, aldermen, and merchants; constituting them a body politic and corporate, under the title of "Governor and Company of Merchants of London, trading to the East Indies," and the first fleet, consisting of four ships, sailed under the command of Captain Lancaster, from Torbay, on the 2nd of May, 1601. The voyages were originally made to the islands of the Indian Ocean, and it was not till some years afterwards, that an attempt was made to open the trade with Surat and Cambay, which was frustrated by the influence of the Portuguese. The first English ship which arrived at Surat in August 1608, was the Hector, commanded by Captain William Hawkins, according to Orme. They had subsequently better success, and after defending themselves triumphantly against the Portuguese, who attacked them at Swally, the Emperor Jehanghire granted a firmaun, authorizing the establishment of the English on the Indian Continent, which was received the 11th

of August, 1612, in which he gave permission for them to establish factories* at Surat, Ahmedabad, Cambay, and Gogo; subjecting their merchandize to a duty of $3\frac{1}{2}$ per cent. A medical man, of the name of Boughton, who had proceeded from Surat to Agra, having the good fortune to cure the daughter of the Emperor Shah Jehan of a severe illness, in reward for his services was permitted to carry on a free trade, which privilege was also granted to him by the Nabob of Bengal, in his country, and for 3000 rupees, license was granted for the Company's servants at Surat to establish a factory at Hoogly, which was built in 1636, and a fort being erected at Madras in 1639,† from such slight beginnings, did the present mighty English empire in India begin.

In January 1664, the Mahratta army under Sewajee made a sudden attack upon the city of Surat, when the Mogul Governor shut himself up in the castle, and the inhabitants fled into the adjacent country. In this emergency, Sir George Oxenden defended the English factory with so

* The first English factory was established by Captain Best. The first Royal Embassy from England to India was sent out in 1614, under Sir Thomas Roe.

† The first English establishment on the Madras coast was at Armigum, (or Argamon,) sixty-five miles north of Madras, which was made in 1625, but was found an inconvenient station.

much spirit, that he saved both that, and also the town, from destruction, for which he received the thanks of the Governor. Surat continued the chief station of the English till 1687, when Bombay was made the seat of government, and invested with supreme authority over the rest of the Company's settlements. It was again attacked and partially plundered by the Mahrattas in 1670, 1702, and 1707. In 1748, Moyen ud Deen, the ancestor of the present Nabob, possessed himself of the castle; he was succeeded by Cuttub ud Deen in 1763, Nizam ud Deen in 1792, and Nassir ud Deen in 1800, who, by treaty, made over the administration of his country to the English. He died in 1821, aged seventy-one years, and left a son named Ufzul ud Deen.

Surat, which, it is said, signifies "the face," is the chief town of the province of Guzerat, and great part of the line of coast between Okamundel and Diu, also bears the same name of Soorut, which country is the Surastrene of the author of the Periplus, or Saurashtra. Of the Peninsula of Guzerat, Colonel Tod remarks, that there is not "a more fertile, or less-explored domain, for the antiquary, or for the exercise of the pencil, both in architecture and natural scenery, than within the shores of Peninsular Saurashtra." The country about Surat, however, which may be termed the continental

part of Guzerat, is rather rich and fertile, than picturesque and beautiful, and within its walls are few or no buildings celebrated for elegance or magnificence. Five or six miles distant, is the sacred village of Pulpurra, famous for its seminaries of Bramins, and its banyan groves, the resort of yoguees, sanyassies, fanatic devotees, and pilgrims, who resort thither from all parts: the whole district is considered holy, and the waters of the Taptee are deemed to have an expiatory virtue, which, indeed, is said of most running streams, which are preferred to standing water for ablution by the Hindoos in consequence.

During our stay at Surat, the erection of a new Parsee burial-place, afforded us an opportunity of visiting one of these singular cemeteries, the interior of which is generally impervious to European eyes. This curious structure was raised on a wild looking hill, in the neighbourhood of the ancient one, which had become too full for farther use, and all around hovered that bird of ill omen, the vulture, heavily flapping its wings, as if, with odious prescience of its coming prey, it already scented its future banquet. The exterior of the building both in size and appearance, exactly resembles one of the Martello towers on the Sussex coast. We entered by a sort of drawbridge, and passed into a circular and

cylindrical edifice; in the centre was a well, round which rose a terrace with a slight declivity, with two concentric grooves, communicating with others, which, like the radii of a circle diverging from the same centre, extended from the well to the wall: these were for carrying off the water, and the surface was thus divided into three circular divisions, and sub-divided into numerous partitions or recesses, the outer for the men, the middle for the women, and the inner for children. In these are the bodies of the deceased Parsees deposited, loosely wrapt in cloth, and abandoned to the vultures, ever watching for their prey; and accordingly as the right or left eye is first attacked, is the happiness or perdition of the defunct determined. After a certain time, the bones are thrown into the well, with which, subterranean passages communicate, and by which they are removed occasionally, in order to prevent its being too soon filled, and the wealthy Parsees not unfrequently have a private burying-place of their own for their family.

Whilst we were there, the tomb was filled with *living* Parsees, come to view their future dwelling-place, and each threw a small coin into the well. The whole road from thence to Surat was lined with Parsees coming and going, for there are supposed to be more than 12,000 settled at this city. The booths and stalls

in the vicinity, for the accommodation of the visitor, gave the scene the appearance of a fair; of a festival rather, than of so lugubrious an occasion as the erection of a tomb: perhaps it might be termed the Feast of the Ghouls.

The Parsee priests appear not to be highly venerated by the lâity; they are distinguished by always wearing white turbans; and in carrying a dead body to the cemetery they bear it on a bier, covered with a white cloth, and all the procession walk in pairs, linked together by white handkerchiefs. When the body is deposited within the cemetery, it is guarded by a dog, who is expected to bark when he sees the demons approach to seize the soul, which is supposed to hover over the corpse for three days, in the vain hope of being reunited. Should any one, however, survive after having been carried to this place of skulls, till purified by the priests, he is shunned by his former associates, as one who has had intercourse with impure demons. The Dustoors are the expounders of the law, the Molids the officiating priests, who superintend religious ceremonies and attend the funerals, which some think is one reason for the little reverence paid them, as by their avocations in the charnel house they are supposed to be rendered unclean and impure. They have no salary or fixed allowance, no chieftain or head, and many follow secular

employments, but the priesthood is hereditary in their families, and like the Levites, they form a peculiar tribe.

LETTER LXVIII.

Bheels and Coolies, the original inhabitants of Guzerat.—History.—Mewassee villages.—Robbers.—Catties worship Carna.—Banyans and Shrawuks.—Hindoos visit distant countries on pilgrimages.—Jains.—The Runn of Guzerat.—Gulf of Cambay.—Suddur Adawlut.—Surat carts.—Mahometans' evening devotions.—Bhyauds.—Grassias.

IT is commonly believed that the Bheels and Coolies were the aborigines of Guzerat, but there are neither records nor traditions extant, concerning their religion and government in this primeval state. The Rajpoots afterwards gained the ascendency, and from the princes who once filled the throne of Ankulvadar, of the Chowra, the Soolunker, and the Vagheela families, many of the modern Grassias claim to be descended.

In 1025, Mahomet of Ghazni invaded Guzerat, and subverted the throne of its native prince Jamund, and plundered Nehrwalla his capital. After the establishment of the Delhi sovereignty, it continued some years subordi-

nate to the Patan Emperors, but in the fifteenth century, a Rajpoot dynasty, converted to the Mahometan faith, assumed independence at Ahmedabad. In 1672 in the reign of Acbar it was overthrown, and after the death of Aurungzebe in 1707, the province was overrun by Mahratta invaders, and eventually severed from the Mogul throne, which never recovered its authority. Guzerat is now partly subject to the English, and to tributary native princes, the Guicowar being one of the principal potentates, at whose court of Baroda an English resident is stationed, and where General Walker and his successor, Major Carnac, resided many years.

The country in the neighbourhood of Surat and of Baroda is highly cultivated, but some parts of this extensive province, which never has been thoroughly subjugated, remains in a state of primeval barbarity, and its inhabitants are, and indeed, call themselves, plunderers and marauders by profession. The Mewassee villages of the Bheels and Coolies which are situated on the high hills, or in the deep ravines of the Mhya Khaunta, surrounded by jungle, afford them a safe retreat, and at one time they were extremely troublesome. They issue forth on their predatory excursions in detached bands, and should they fall, a piece of milk-

bush, or euphorbia, placed on the top of their huts, is the manner in which their death is communicated to their families, who are forbidden to weep, or to take the least notice of the loss they have sustained. They smear their bodies all over with oil, and their feats of dexterity, appear to exceed even those of Mercury himself, the great patron of thieves. At one time they used to enter the cantonments at Baroda, and the officers' tents there, heedless of sentries, dogs, lights, and other precautions, and walk off with their property, and the owner, who imagined it was impossible he could be robbed, would wake in the morning, and find himself stripped of every thing. They would even take the counterpanes off the beds, steal watches from under pillows, and carry off things as if by necromancy. One night a young officer, who had just joined his regiment, was aroused by hearing some one attempting to take his trunk, which he had carefully chained to the head of his bed, and on looking up, by a light burning in the tent, he beheld a Bheel crouching down beneath his table. He immediately sprang from his bed, and the Bheel was instantaneously on his feet; the officer was unarmed, but the Bheel had a naked sword under his arm, and stood contemplating him some minutes with a contemptuous look

of pity, as if dubious whether to cut him down or to spare him; at length making a dash at a corner of the tent, where he had secured a sortie, he flung himself on all fours like a dog, and made a triumphant escape. In these regions there is a set of persons termed Puggies, who are endowed with an almost supernatural faculty of tracing a thief by his steps, and if set upon the chase early in the morning, they will follow him to any distance, and almost invariably point out the village where he has taken refuge.

It is said, that the Bheels, styling themselves the Aborigines of the country, consider that they have a prescriptive right to plunder, from having been, as they state, turned out of their own property. The Catties, another marauding, predatory race, who give a name to the district of Cattywar, which is sometimes improperly applied to the whole of the Peninsula of Guzerat, trace their descent from a man named Cat, who was thus called, from having being created from wood. Carna, the offspring of the sun, produced him by striking his rod upon the ground, when he found, that by all his manœuvres, he could not persuade the Rajpoots to make a certain predatory excursion, which he was anxious for. Upon this enterprize devolving upon his wooden man, Cat,

in order to reconcile him to the undertaking, which consisted of stealing flocks and herds, Carna informed him, that the Gods would never reckon the commission of robbery criminal in him or his descendants, particularly when the property abstracted consisted of cattle. In 1807, the Catties were labouring in their vocation of marauders and plunderers, with great zeal and assiduity, venerating Carna as their patron, and worshiping the sun, his father, whose image they inscribe on every document they have occasion to execute. The Bheels use for their signature, the figure of a bow and arrow, in the use of which weapons they are extremely dextrous. Bishop Heber suspects that the Coolies are only civilized Bheels, who have laid aside some of the wild habits of their ancestors, and have adopted some Hindoo customs, such as abstaining from beef, &c. The distinction, I have heard made between them, is, that the Coolies will, occasionally, apply themselves to agriculture, and cultivation of land, and navigation, whilst the Bheels confine themselves exclusively to plunder.

The Bhatts and Charuns, the guardians of Sixa's holy bull Nundi, the minstrels and jongleurs of India, are more numerous in Guzerat, than elsewhere; and there are numbers of Vaneeyas, or Banyans, and Shrawuks, or seceders

from Braminical doctrines, who trade to the remotest parts of India, Persia, and Arabia, and some of the former we met with at Hodeida and Mocha. The Banyan merchant, to whom C—— paid a visit at the latter place, was the agent of Nanjeeveerjee, one of the most respectable and principal merchants at Poorbunder, who, for some quarrel with the Durbar, lately left that place, and removed to Mangarole. In Arabia, where they carry on a trade in coffee, they are very ill-treated, loaded with exactions, and even sometimes put to the torture, in order to extort money from them; the Dowlah of Mocha lately invented a new method of enforcing his demands, by confining them in a room, and fumigating them with sulphur, till they were complied with.

From this, it is apparent, that it is a mistake to suppose that the Hindoo will never leave his native country, though he religiously avoids passing the Attock, the waters of which, with those of the Caramnasa, the Caratoya, and the Gundul, he is interdicted from touching; but he may evade this prohibition, by crossing the Indus above its confluence with the Cabul; and, indeed, the Affghan Bramins pass it daily without scruple. Such is their love of pilgrimage, that, not content with the temples and pagodas of Hindoostan, they wander to the Cas-

pian Sea, to Moscow, and, it is said, they have been even seen at Venice—roaming on from one place to another of supposed sanctity—for wherever there is any natural curiosity, there the imaginative Hindoos love to resort, being attracted by the sacred stream of the Ganges—the subterranean fire on the shores of the Caspian—the snows of the Himalayan mountains—or any other place which their priests choose to consider as holy, and tell them it is meritorious to visit. We ourselves met with some of the natives of Hindoostan both at Grand Cairo, and at Cosseir. At the former place, however, it was a Mahometan prince, from the upper provinces of Bengal, who had been performing the Hadje to Mecca, and, having spent all his money, his suite was in daily attendance on the English Consul, in hopes of persuading him to lend him assistance. At Cosseir, they appeared to be respectable merchants from the Panjaub, who had crossed Arabia,

> " By money tempted o'er the desert brown,
> To every distant mart and wealthy town."

The Jain sect are more numerous in Guzerat than in the adjoining provinces, and possess numerous temples, and well-wrought images of marbles and different metal. On the moun-

tains of Aboo, in the neighbouring province of Ajmeer, there are several remarkably handsome ones; these hills were said to have been brought from the Himalayan mountains by the sage Vasishta, in order that he might continue his devotions at the place he was accustomed to. Their chief deity, of which they have twenty-four altogether, is worshiped here, as in other parts of India, under the name of Parswanath. The Jains are even more rigidly careful than the Banyans, to avoid destroying animal life, and sometimes they wear a cloth over their mouths, lest their breath should deprive any of existence. C—— was once present at a curious discussion between a Hindoo of the Cuttrie, or Dyer caste, and a Jain: the latter, who affected a superior degree of humanity, was attacked by the former for drinking milk, which, he observed, if he kept for a few hours, would swarm with animal life, and therefore, in drinking it, he was guilty of destroying animalculæ.

At the gates of Poorbunder, C—— one day met a Jain priest, with a cloth over his mouth, and holding in his hand a long roll of paper, in which were depicted, in rude but glowing colours, the tortures sinners would undergo for certain crimes. Hanuman was driving his car

over their bodies, and several other very *Dantaic* sorts of punishment were pourtrayed, somewhat in the style of the frescos in the Campo Santo at Pisa.

During the rains, the Peninsula of Guzerat becomes insulated in a similar manner to Cutch; and, after the successful storm of Mallia, in Kattywar, in July 1809, when all the officers were complimented in general orders, for their behaviour on that occasion, C——, accompanied Lieutenant, now Lieutenant-Colonel Hardy,* who was sent by General Walker on a surveying expedition into the interior of the country, to examine the nature and extent of the Runn. They skirted along the southern edge, for about seventy miles, in an easterly direction, and found it covered with brackish water, between two or three feet deep, sometimes extending to a width of fifteen miles across, and somewhat in the shape of a pear, gradually narrowing, till it disappeared in a deep ravine, or nullah, full of running water, which lost itself in a swamp, beyond which they did not penetrate, but which, they were told, communicated with the Runn on the

* This gallant and distinguished officer, whose ability, intrepidity, and generous independence of character render him an ornament to the profession to which he belongs, is now Quarter-Master-General to the Army of Bombay.

Cambay side. Meadows and cultivated land came down close to the water's edge; and they passed several considerable towns on its banks, —Hulwud, nearly in ruins, Drangodrar, &c.

Herds of wild asses, which are peculiarly fond of brackish water, came from immense distances to visit the Runn. This animal is much handsomer and stronger than the common donkey, and its legs and haunches are striped, like those of a zebra, which it resembles in appearance, but has no cross upon the back. They commit great devastations upon the crops, and the inhabitants of the villages were wont to sally forth in large detachments to prevent their predatory inroads.

The Gulf of Cambay penetrates one hundred and fifty miles into the province of Guzerat, which it nearly divides into two distinct parts. The tides run amazingly high, and, as already mentioned, they rush in like the Bore in the Calcutta river: but it is supposed that the depth of water has been progressively decreasing for several centuries. In the days of the prosperity of Ahmedabad, Cambay was its sea-port, and a great commercial place, trading with the Eastern Archipelago when the Portuguese first visited India. It now belongs to the British, to whom the Nawab pays tribute, and acknowledges subordination in the same way as the

potentate of Surat. So completely a nonentity is the Nawab of the latter place become under the sway of his British masters, that we should not have been aware of his existence, but for some gorgeous processions that used to parade through Surat, consisting of several state elephants, numerous carriages, both Indian and English, landaus, chariots, and phaetons, with native palanquins, and horses magnificently caparisoned; the whole accompanied with music, a great deal of noise, and a prodigious crowd assembled to see the spectacle.

The interior economy of the government of Surat seems to be completely under the management of the English, and the Suddur Adawlut Court is held here, having been moved hither from Bombay; but some of its members appeared anxious to have it removed thither again, and there were apparently some good reasons assigned why it would be more expedient to have it at the Presidency.

The English society appeared pretty numerous after Cutch; and all the principal inhabitants, the members of the Suddur Adawlut, chaplain, &c. called on us upon our arrival, but the climate rendered it by no means a desirable residence; the continental part of Guzerat being generally considered as very unwholesome to European constitutions. They have

a curious vehicle in use here, denominated the Surat cart, which I can only describe by saying that it almost exactly resembles a bathing machine, and is drawn by small white oxen, who go at a pretty fast trot; and this, driven by a wild-looking driver, completes a most singular conveyance for an English sahib, and has a most antibiliously jolting motion.

It was singular in our drives, in the vicinity of Surat, to meet Mahometans in their garrees, who, at a certain hour, would stop, spread their carpet on the ground, and, regardless of the passing crowd, perform their evening devotions on the road side. It had a fine effect; and this regularity of worship, heedless of circumstance, might not be a bad lesson for the English, who feel ashamed of being found at theirs, in any place but in a church.

A large proportion of Guzerat is divided into Bhyauds, or Brotherhoods, under which term are comprehended the relations of the Rajahs, who have villages assigned them for their subsistence, which, on failure of heirs, revert to the chief. The possessors of these are termed the Bhyaud fraternity of the principal chiefs, who are, like the Highland chieftains of old, or the German Barons, in feudal times, of whom they somewhat reminded me, distinguished by a great degree of personal indepen-

dence, and assert the right to revenge all wrongs, whether real or imaginary; and, from the number of petty fortresses, it is easy for a fugitive to obtain an asylum from whence to annoy his enemies. The practice of Kusoomba prevails among them, as in Cutch, and when taken, this portion is considered here, as there, to cause oblivion for past injuries, and reconciliation for the future.

Some of the Grassias of Guzerat are landholders, and others possess a sort of feudal authority merely over the villages. Their claims appear to be most singular, and some say, that after the demise of the Emperor Acbar, in 1605, the Nabobs of Surat, in the reign of Ferokhsere, submitted to a compromise, and ceded certain lands to the Bheel robbers who infested the hills and jungles; these surrenders were denominated "vanta" grounds, and were exempted from taxation to the Mogul Government, but were afterwards subjected to a quit-rent by Damajee Guicowar when he subjugated Guzerat. These concessions not being sufficient to put a stop to their depredations, the Zemindars agreed to the payment of "toda," or ready money. These "vanta" lands, and "toda gyraces" increased surprisingly during the anarchy that prevailed in Guzerat; and as it was an immutable axiom

with the Grassias, that a claim once allowed never ceases, much of the Government property was in consequence alienated and mortgaged; and it not being always easy to ascertain who was the lawful Grassia, the proprietors of the claims frequently retired to some secluded place, and collecting a band of adventurers, farmed out to them their grassia demand, or deputed them to levy it, who, enlisting banditti under them, pillaged the country and bullied the Zemindar till he was forced to come to a compromise. These depredations were aggravated by the family feuds of the Grassias, and the poor cultivators of the lands were obliged to purchase the forbearance of the incendiaries by supplying them with provisions and money.

Until recently, the Grassia chieftains refused to accept an annual income in lieu of their fluctuatory revenue, preferring, like the Highlanders of old, the military pomp of their feudal claims, with all its uncertainty, to the regularity of a settled income and regular life; and even now it is said, that the British revenue officers find it a very difficult thing, to arrange the various claims, in a manner satisfactory to all parties.

LETTER LXIX.

Difference between English and Indian travelling.—Journey to Kubbeer Beer.—Fording the Taptee.—Kim Chowkee.—Occulseer.—Nerbudda.—Broach the ancient Barygaza.—Pinjrapole, or Hospital for animals.—Derivation of Nerbudda.

In England, where we can have our trunks and imperials packed, our carriage loaded, and, with man and maid, post from town to Cheltenham, or speed from Leamington to London between the rising and the setting of the sun, or be whirled to Brighton in the space of a few hours, the numerous attendants, the tediousness, and the trouble incident to an Indian excursion, in which the distance traversed will, perhaps, not exceed thirty or forty miles, must really appear ridiculous and almost incredible; but, you must remember, I am telling you our adventures in sober sadness, and that, in my simple narrative, I am not favouring you with any of Baron Munchausen's flights of fancy.

As we had long wished to visit the famous

Kubbeer Beer, we at last resolved to put our intentions into execution, and attended by our numerous retinue, we set off on the 23rd of January 1828. We necessarily took a suite of tents, and Lascars to pitch them; relays of Hamauls to carry my palanquin; C——'s led horses and ghora wallas; a guard of Sepoys; several servants, and various other attendants; with all the *et cetera* of couches, chairs, tables, cooking utensils; and after all, we had not half the comfort, with all this "pomp and circumstance" of travelling, which would be found in a second-rate hotel in England.

We set off long before daybreak, traversing the narrow and innumerable streets of Surat, by the flaring light of flambeaux, and we were obliged to have the gates of the city purposely thrown open to allow of our sortie. As the lurid gleams of the torches fell upon the swarthy visages of our attendants, or illuminated the trees and hedges *en passant*, which were thus called into a temporary existence, and then again vanished into obscurity, the effect was wild and picturesque beyond description.

It is beautiful to watch the progress of dawn in the Eastern climes. From the first glimmer of light, which barely enables you to see your

hand, to mark the various hues trembling o'er the sky, and the stars gradually disappearing in the glorious flood of radiance which immediately precedes "the brilliant, playful sun," who like a youthful conqueror braves the East, and, as it were, takes the whole world by a *coup de main.*

> "And see! the Sun himself, on wings
> Of glory up the East he springs.
> Angel of light! who from the time
> Those heavens began their march sublime,
> Hath first of all the starry choir
> Trod in his Maker's steps of fire."

We forded the Taptee, as the god of day made his appearance above the horizon; and I cannot but say, I felt a very nervous degree of apprehension, when I beheld the water almost on a level with my palanquin, whilst the Hamauls, with all their efforts, could scarcely preserve their footing, and slid about so terribly that I fully expected, notwithstanding all their care, to have been immersed in the river. We however effected the passage without any *contre-temps*, and passing through a village on the opposite side, we traversed a country somewhat wild in its appearance, though the soil appeared rich, and at intervals well cultivated; and cotton grounds, with their lively vivid green foliage, brilliant flowers, and white

downy capsules, enriched the scenery. We then came to some jungle:

> " Smiling there,
> Th' acacia waved her yellow hair,
> Lonely and sweet, nor loved the less
> For flowering in a wilderness :"

and its light and airy branches quivering in the morning sun, had a cheerful and pleasing appearance; but the soil beneath, unlike the green sward of merry England, ever bespangled with daisies, cowslips, and primroses, was thus early in the year already burnt quite brown. We soon after met many garrees, or covered carts, forty or fifty in number, which at first I thought must be a regiment moving, but I found it was a marriage procession. About nine A. M. we reached Kim Chowkee, about fifteen miles from Surat, where we found, in a very comfortable Serai, or Durrumsallah, a bungalow built for European travellers, as a board informed us, by " G. Brown, Esq." in 1805, at that time the chief civilian at Surat, and Governor at Bombay in 1811 and 1812. These establishments are of inestimable value to the traveller; and it was really quite amusing to watch the different native parties, who, with ourselves, passed the live-long hours beneath its friendly shelter.

In the evening we strolled down to a stream, and wandered through a pleasant grove of that most beautiful of trees, the elegant tamarind; but we were deterred from penetrating into its recesses, for fear we should intrude upon the tiger's lair. We therefore returned towards the village, and, on a plain at a little distance, we saw a herd of antelopes grazing; they stamped, and butted, and made a show of resistance, as we advanced; however, like other bullies, considering that

> "He that fights and runs away,
> May live to fight another day,"

they did not await our arrival, but, heigh presto! off they bounded to their native wildnesses in the forest, leaving the field to us, where, whilst the stars shone in their brilliancy, and "Vesper hung his golden lamp on high," we enjoyed a delightful ramble, and thought how superior the scenes of nature were to those of society, which are marred and defaced by the arts, the injustice, and the cruelty of man.

On the following day, (January 24th,) we again started at daybreak, and passed through some remarkably fertile and luxuriant scenery. Rich fields of cotton and magnificent trees were to be seen in every direction—the grandly superb banyan,—the lightly quivering tamarind, the lady of the Indian forest, with massy groves of mangoes, flourished

around, and we saw several splendidly-beautiful flowering shrubs. At the head of a ravine we passed a tree covered with rags—the monument raised to some poor wretch who had fallen a victim to the ferocious tiger—and underneath were small heaps of stones piled up in twos and threes—every one, on passing, adds either a stone or a rag, so that this may be considered as a more durable memorial than even "the storied urn, or animated bust." Our tents were pitched upon an eminence, in the vicinity of Occulseer, a tolerably large village, from whence we commanded a fine view of Broach, which, *à la distance*, had a very grand and imposing appearance, and being in the neighbourhood of a large tank, around which grew banyans and peepuls, cocoanut-trees and palmyras, we had the pleasure of seeing the villagers commencing their labours; the women in their graceful sarrees, coming down for water, in the patriarchal manner—the buffaloes floundering through the liquid element, with their heads upturned to the heavens, as they lazily wallowed in the stream—herds of goats and cows coming down to drink,—and the white batty bird, lightly pitching on its head, or just appearing above, and skimming over the surface of the water. In our evening promenade, we saw some fine wells, and in strolling through the jungle and thick hedges of euphorbia, we

came to a deserted burial-ground, on a hill covered with trees. This cemetery, exposed to the ambient air of heaven, and overhung with noble and majestic trees, was, to my feelings, far preferable to the dark charnel-houses and gloomy vaults of England.

On the 25th, we reached the sacred stream of the Nerbudda, the passage of which we effected with ease in the bunder-boat, which was awaiting our arrival; but as our tents and heavy things were not ferried over with equal celerity, we had to sit some time in the vessel, awaiting their arrival, and I amused myself with watching the proceedings of several of the natives; the women coming down to the watering-place, laughing, and extremely merry; and an old man, who, after loosening his dress, took out from his cumberband several bunches of flowers, which he threw into the stream, as an offering to the sacred Nerbudda.

Broach is said to derive its name from the Hindo saint, or demigod Bhrigu; it is supposed to be the Barygaza of the ancients, with which a flourishing trade was carried on, when it was the great emporium of the Indian commerce. Its streets are narrow and dirty, and, like an Italian town, of which it reminded us strongly at a distance, it proved very deceitful

on a nearer inspection, and the fort looked far more imposing than we actually found it. Our tents were pitched on a plain outside the city, and in the vicinity of some small temples, in which a Sannyassee had taken up his abode. In the evening we took a promenade among the lanes in the neighbourhood, and could we have substituted the hawthorn hedge and bramble, for the euphorbia and the Indian fig, and oaks and elms for banyans and tamarinds, we might, for an instant, have fancied ourselves in England. On the following day, our friend, the Sannyassee, undertaking to be our guide, we paid a visit to the Pinjiapole, or Banyan hospital for animals. It was commodious and spacious, closed with gates, and exactly resembled a large straw-yard in England; round it were stalls for the invalid inhabitants; numbers of lean and old cattle, which reminded us of Pharaoh's ill-favoured kine, seemed spending their last days in comfort and luxury; and some were actually breathing their last. Besides these, and some milch-cows, there were some old horses, an antelope, with its young one, which seemed as if it had broken its leg, and a peacock; but we saw no appearance of the fleas and other insects which are said to be supported here. The whole looked so comfortable, that we could have spent the day quite as

agreeably there, as in some of the serais, caravanseras, and durrumsallahs, which it has been our fate to visit. We afterwards took a walk upon the banks of the Nerbudda, where we passed some pretty bungalows, and plantations. The river itself is a noble one, and was here considerably wider than the Thames at Westminster bridge: its name is said to be derived from "Narma," pleasure, and "Da," she who bestows. Its source has, strange to say, never yet been explored, but it is supposed to rise near that of the Soane, which is 2463 feet above the level of the sea, in one of the highest spots in that part of India, and after a straight and direct Western cruise of 750 miles, it falls into the sea at Tankaria, twenty-five miles below Broach. Its passage is much obstructed by rocks, islands, and shallows, and yet it appears as if it might easily be rendered navigable for steamboats of a small description. It is one of the sacred rivers of India, and receives no stream of magnitude. As the boatmen objected to sailing till a certain state of the moon, either from superstition, or from the tides influencing the stream, we were detained some days at Broach in consequence, and it was not till the 28th that we attempted to proceed to the Kubbeer Beer.

LETTER LXX.

Spenser's Folly.—Voyage up the Nerbudda.—Broach.—Kubbeer Beer.—Description.—Temple and Idol of Kubbeer.—Picturesque scene.—The breaking up of an encampment.—Crossing the Nerbudda.—Namoodra.—Process of burning the Cornelians.—Bheel village.—Boodra.—Kim Chowkee-Versow.—Surat.—Native Wedding.

Our tents were struck early in the morning, and dispatched by land to Kubbeer Beer, in order to be ready by the time we reached that place; but as we were going by water, we were obliged to wait for the tide, and in the meantime we took up our abode in a ruined bungalow, named Spenser's Folly, which some thirty years ago was erected by a gentleman of that name, at an immense expense, on the plan of an Italian villa, and this was by far the most elegant specimen of English architecture I ever saw in India. Built evidently for a banqueting house, its walls perhaps, had formerly witnessed many scenes of hospitality and conviviality; but the owner was gone, his mansion in ruins, and probably most of those who shared in the revelry were in the grave.

"Man soon discussed
Yields up his trust,
And all his hopes and fears lie with him in the dust."

Light and airy tamarind trees waved around, and heavy clumps of dark-hued mangoes surrounded the building—the Venetians flapped—the owls peeped from the ceiling, — the wind whistled through the ruined and deserted verandahs, and seemed to sigh out a lamentation for the departed.—Where are they? I could have exclaimed, half impressed with a feeling of mysterious dread—but " echo alone replied, where are they?"

About noon we embarked in the pleasure-boat, and proceeded slowly up the river, alternately sailing and rowing. The city of Broach extends along its banks to some distance, and seems to have been a considerable place, though now going to rapid decay. From numerous gateways issued the natives to wash and bathe in the stream, or to fetch water, and we saw several towers nodding to their fall: some had already been levelled by the grand destroyer Time.

The Nerbudda is a noble river, but its banks are low and uninteresting, though apparently very fertile, and we passed several beds of melons, plantations of tobacco, &c. It is full of sand-banks, and, as on the Nile, of which it reminded us, we were perpetually running aground. We passed some few villages, and we saw the curious Cullums, or Cranes, on the shore, with

their advanced and rear guard. It was dusk, ere we came in sight of the Kubbeer Beer, which looked like a woody island at a distance, and it was quite dark before we reached our tents, which were pitched on the banks of the Nerbudda, about half a mile from the famous Banyan tree.

From thence, the Kubbeer Beer, or Kubeer Bur, had exactly the appearance of a clump of trees, such as may every day be seen in England in noblemen's parks, and it was situated on a low sandy island, which report says, was once of much greater dimensions than at present, as also, that the tree itself, though still probably the largest in the world, is now only a third of its original size. At this time, from the shallowness of the water, the Kubbeer Beer was barely insulated, but was separated from the main land by a shelving bank of sand, and a streamlet of a few feet wide. During the monsoons, however, it is completely inundated. It is supposed to have been known to the ancients, for Arrian observes, that the Gymnosophists, " in summer, when the heat becomes excessive, pass their time in cool and moist places, under large trees, which according to the accounts of Nearchus, cover a circumference of five acres, and extend their branches so far, that ten thousand

men may easily find shelter under them." Milton is supposed to have alluded to this, in his poetical description of

> " The fig-tree ; not that tree for fruit renowned,
> But such, as at this day, to Indians known,
> In Malabar or Deccan, spreads her arms,
> Branching so broad and long, that in the ground
> The bended twigs take root, and daughters grow
> About the mother tree, a pillared shade
> High over-arched, and echoing walks between :
> There oft the Indian herdsman, shunning heat,
> Shelters in cool, and tends his pasturing herds
> At loop-holes cut through thickest shade."

And as I actually read this beneath its high branching shade, I can assure you it is a very just account.

We paid it two visits in the course of the day ; but it is not, as I used to fancy in England, one immense tree with its branches extending all around, but there are now several distinct main stems, not very much connected with each other; perhaps about twenty in number, each of the size of a large oak in England, besides innumerable smaller ones, which are united together by large beams of a singular appearance. In some places there was the appearance of the aisles of a Gothic Cathedral, and it presented in every direction " a boundless contiguity of shade." There was an immense deal of under-wood, which some-

what injured the effect of this superb tree, but the whole had the appearance of a regular forest. This is said to have sprung from the tooth-pick of the famous saint Kubbeer, who planted it in this spot, and from whom it had derived its name. About the isle roamed several Bheels, absolute savages in appearance, with a sort of petticoat round their waists, and a cloth over their heads, with bows and arrows of the rudest description in their hands, resembling such as are used by the South Sea Islanders,—sacred peacocks were fluttering about, and an immense number of flying foxes, or Bats, were playing among the branches, and springing from tree to tree. More frightful creatures it is impossible to conceive, and so exactly similar to the description of the harpies in the Æneid, that I could but think of Æneas and Ascanius, who lost their dinner twice, from their rapacity; and really, if those Demoiselles resembled these hideous animals, the want of gallantry in the Trojan heroes in driving them away might be excused.

Beneath a rude hut, resided the priest, who attends on the idol Kubbeer Beer, whose temple consists of a very rude small room, in a humble shed, where were also some sacred cows stabled. The idol is of rude workmanship,

with a very yellow face, sitting cross-legged, in the Indian style, and much resembling the images of Bhudd. Some of his relics were preserved; and a silver tobacco-box, and an old wooden chair, were shown to us, as his quondam property. The whole scene was as wild and as savage as possible, and we might sooner have imagined ourselves in an island in the Pacific Ocean, than on one in the heart of the British dominions.

In the afternoon, the priest, a venerable-looking old man, with silver hair and beard, accompanied by his disciple, returned our visit. He talked a good deal about the English gentlemen who had paid him a visit, about his god Kubbeer, and after receiving the expected "bucksheesh," the priest of Kubbeer Beer wended his way back to his sacred isle.

All our servants paid a visit to this holy shrine, but not till they had performed several ablutions; for my Ayah, who came to ask permission to go, told me, "I wash hair, ma'am. I go see Kubbeer Beer." Indeed, she was a true devotee, and was determined to make use of every opportunity that presented itself of getting rid of her sins, for she visited every holy shrine most indefatigably.

This was too wild a country, for us to sepa-

rate from our party entirely; we, therefore, on the following morning, waited till our tents were struck, and till every thing was ready, before we started, and it would not be easy to give you an idea of the gipsey scene which the breaking up of our encampment presented. Long before daybreak were we aroused by the tent-Lascars knocking at the pegs outside the walls; and when dressed, as I sat watching the movements of the party, I really was highly pleased with the picturesque appearance every thing assumed. Different detachments were crouching round, or hovering over, small fires, the fitful gleams of which fell upon the dark-turbaned countenances of the attendants, who were glancing about in every direction. The milk-white oxen, stretched on the ground, were eating their provender, whilst their drivers were lading the garrees. The horses were picketed in the vicinity; lights moving about, occasionally disclosed to view our Bheel guards, more wild in their appearance than any South-sea islanders depicted in Captain Cook's voyages, and literally like a band of savages. This was a night-scene, for it is necessary to start in India frequently even before daybreak, in order to reach your ground before the heat of the day sets in; and you will, perhaps, be surprised to hear, that in India, we at such times find a

fire exceedingly comfortable, for it is frequently positively cold.

When every thing was ready, we began to move, and continued along the banks of the Nerbudda, till we reached Succul Teerut, where we all crossed the river, which took up some time. We then proceeded through a country rank with fertility, with difficulty making our way through fields of cotton, and plantations of Palma Christi, (Ricinus communis,) till we reached the village of Namoudra, in the neighbourhood of the Cornelian mines. Here were some singular elevations of earth, which we were told were magazines for grain. As we found that it was impossible for us to reach the mines before the intense heat of the day set in, we were obliged to be satisfied with being told there was nothing more to see than large pits; but we saw the cornelians, both in their natural and burnt state, and also the process of burning them In the former, they appear like common stones, such as may be picked up upon the beach in England. These are slightly chipped, to ascertain what their nature is, and are then placed in earthen-pots, in a small trench, upon a layer of fuel, which is covered by another, and the whole is then set on fire. The heat brings out the colours, and determines their relative value. It is difficult

to cut them without splitting, particularly the white, which are consequently of the most value; the black are very rare; but the red are common, and more easy to break without injuring the stone. We saw large heaps thrown aside as of no value, and the ground covered and sparkling with cornelians and agates. We saw large pieces trodden unregardedly under foot, which, under better auspices, might have been deemed worthy to have figured in the Burlington Arcade, or to have graced a dandy's watch, in lounging up and down Bond-street.

When properly burnt, they are sold to the merchants who come from Cambay, which is one of the great marts for cornelians, where they are polished, made into ornaments, and from thence exported and transported to all parts of the civilized world; and little are the seal-fanciers in England aware of the wild and barbarous country from whence these stones derive their origin. What a strange fate, perhaps, awaits one of these pebbles, picked up by a Bheel savage at Namoodra,—suddenly conveyed to London or Paris,—and there polished and transformed into an instrument which will possibly confirm and seal the fate of nations.

As we sat under a tree at the door of our tent, the chief of the village and his suite paid us a visit, bringing with them a present of cor-

nelians, for which they received bucksheesh in return, and in the evening we took a walk to a Bheel village at a little distance, the prettiest I ever saw in India, situated among banyan trees, and so wild and picturesque, that I could have fancied myself in Wales. In this Bheel country, it is necessary always to engage a Bheel guard to ensure your safety; by thus paying a tribute, you are safe from molestation, but whilst he will most honourably and most inviolably protect you during the term of his engagement, no sooner is it expired than the Bheel chieftain will frequently meet and plunder his protégé a mile from the village where he has been acting as guard.

We again started before daybreak, and at Cappul Soorut we passed a regiment encamped upon the banks of the river, and we ourselves spent the day at Boodra, on a plain where were some very old and curious pallears. On the 1st of February we returned to our old station at the Durrumsallah at Kim, and we passed through some very wild country. A nervous English lady would have been somewhat alarmed to have beheld her attendants each armed with a flambeau, uttering loud cries for fear of the tigers, which they apprehended might spring out of the neighbouring jungles! In the evening we took a promenade

through some fields of cotton, which were surrounded by cocoanut-trees and palmyras, and it was beautiful to see the wild peacocks returning home to roost. They always select the highest spot for this purpose, and these trees were covered with them, as a rookery in England might be with rooks, and their screams, in a state of nature, are equally harmonious with the cawing of the latter, for which custom so often makes us feel an affection. The following day we encamped at Versow, on the banks of the Taptee, which river, rising at Batool in the province of Gundwana, pursues a very winding course, for about 460 miles, through a fertile cotton country, till it falls into the sea, twenty miles below Surat. In the evening we reached Surat, where we met a marriage procession, and it would not be easy to give you an idea of the barbarous show and pomp of a native wedding. The bride and bridegroom, generally about five or six years old, are either placed in state palanquins, or on horses richly caparisoned, and are attended by flags, music, torches, an immense crowd, and a tremendous noise; the youthful pair traverse the streets in great parade, and a whole fortune will not unfrequently be spent by the relations on these occasions, who consider their own honour concerned in getting up a splendid spectacle for the amusement of their friends and for the credit of their family.

LETTER LXXI.

Excursion to the Island of Elephanta.—Magnificent Caves.—Great Cave, similar to the Temple at Dendera.—Trisnurti, or Triple-headed Image.—Apartments excavated in the rock.—Stone Elephant.—Becalmed in the Harbour.

On the 6th of March, we bade farewell to Surat, and embarking on board a Company's cruiser, we fell down the coast to Bombay, where we landed on the 10th, and here, though we were much occupied in preparations for our return to England, we contrived to spare one day to visit the celebrated caves of Elephanta. After passing Mazagong, famous for its mangoes, we embarked, on the 29th, at Matoonga, on board a small boat, in which we were conveyed across the harbour to the island of Elephanta, termed Gorapori, by the natives, and which, covered with airy cocoanut-trees, and lofty palmyras, looked extremely picturesque from the water. We landed on the Southern side, and proceeded along the side of a mountain, divided from another, by a long narrow valley, which reminded us of Derbyshire scenery. We passed two or three small caves, which elsewhere would be esteemed cu-

rious, but were here lost in the magnitude and celebrity of the larger. These comparatively inferior excavations would have been dark, but for the light admitted from the entrance, and a good deal of water was standing in them. Soon afterwards we reached a grassy platform, where we were struck with delight and astonishment at the exquisite beauty of the scenery on the one side, and with the magnificent grandeur of the cave on the other. Our first impression, was, that we again saw the temple at Dendera, though at that time we were not aware of the similarity often observed between them.

There was the same ponderosity of roof, massiveness of pillar, profusion of sculpture, and the resemblance of the *tout ensemble* would almost induce me to believe that the same architect raised the superb temple in Egypt, and excavated the spacious caverns; and from their magnitude, it is not surprising, that the natives imagine, that they were the fabrication of giants and genii, in the earliest ages of the world. At least, it is as ingenious an hypothesis, as that they were either excavated by Semiramis, or by the army of Alexander the Great.

The ground is covered with fragments of mouldering columns, some of which hang like

immense stalactites from the ceiling; but it is not merely the hand of time, that has thus defaced them, for of these,

> " Fanes, which admiring gods with pride survey;
> Statues of men, scarce less alive than they!
> Some felt the silent stroke of mouldering age,
> Some hostile fury, some religious rage;
> Barbarian blindness, Christian zeal conspire,
> And Papal piety, and Gothic fire."

And the caves of Elephanta, the excavations of which Mr. Grose pronounces to have been a labour equal to that of erecting the Pyramids of Egypt, have suffered as much from the Mahometan invaders, and from the zeal of the Portuguese, as from the neglect into which they have fallen of late years, since they were deserted by their votaries; they have been lately preserved from destruction by an English guard stationed there, to protect them from the destructive propensities of English travellers.

It seems now the fashion to doubt their antiquity, but if it be a fact that they were dedicated to Siva, why might they not have been fabricated before the time of the Mahabbarat, or Great War, when the great change is supposed to have taken place in the national religion of Hindoostan, and when the worship of the amiable Chrishna was substituted for that of the bloody Maha Deo, who is in one compart-

ment, here represented with a necklace of skulls round his throat. This would account for the singular fact, that all tradition of the period of their excavation is totally lost.

Those who contend for the antiquity of Memnon or Osymandyas, and other Egyptian potentates, the former of whom, according to Mr. Champollion, flourished 2272 before Christ, may well suppose, from the exceeding similarity of feature and countenance, that the deified heroes of the Hindoo Pantheon, represented in the caves of Elephanta, were coeval with and perhaps descended from one common progenitor with those sculptured on the Temples of Thebes. There is the same placid serenity of countenance, the same amiable tranquillity of expression, with the singularly thick pouting under lip; and, if the Hindoos, as some suppose, derive their origin from Raamah, the son of Cush, who was the brother of Mizraim and the son of Ham, these excavations might have been made by the daring and enterprizing Cuthites, when the similarity between the descendants of the two brothers, Cush and Mizraim, would not be surprising. Or perhaps Sesostris, in his famous Indian expedition, left these monuments of his incursions, which are by no means unlike those raised to his own memory, in his tomb, which is formed in the

bowels of the mountains, in the desolate valley of Biban Ool Moolk in Egypt.

The great cave of Elephanta is about 130 feet deep, from the chief entrance to the farther end, and is supported by several rows of ponderous pillars, upon which rest massy beams of stone. Each pillar consists of a square pilaster, ornamented at every corner with a grotesque figure, from whence springs a fluted column, which, with its singular capital, I could almost imagine must have been intended to represent the sacred Lotus, bud and stalk. A little to the right of the centre of the cave is an insulated room, of about twenty feet square, with four doors and two gigantic figures stationed, as if standing sentry, at each entrance; within, on an altar, stands a stone, venerated as Siva, and on the walls is a figure of the God himself. The whole surface of the side of the cave, fronting the entrance, is covered with sculpture, amongst which appears the figure with a child in his hand, which some have chosen to fancy is intended to represent the judgment of Solomon, and another, which is termed an Amazon; but though many of them were richly ornamented with splendid head-dresses, I cannot say their bushy ringlets gave me the idea of a peruke, as they did to Niebuhr. There are also the many-handed

Maha Deo, or Siva—his consort, Parvati, or Kali—Ganesa, and numerous Devetas, and winged Genii.

In a deep recess stands the famous Trimurti, or three-headed bust, representing Brahma, Vishnu, and Siva, of gigantic dimensions, measuring fifteen feet, according to Grose, from the base to the top of the cap. He mentions that the face was five feet in length, which probably is correct. Brahma has a stupid look of benevolence, Siva a disdainful sneer, and Vishnu, whose features are really fine with the exception of the extraordinary thickness of the under lip, has a most amiable and pleasing countenance. I never yet saw any picture that did this triple-headed figure justice, for it is certainly a superb piece of sculpture.

On each side, and at a little distance from this recess, is a small dark room, excavated in the rock, and by no means equal to the rest of the temple; beyond the Eastern entrance to the great cave, after scrambling over a heap of rubbish, prettily ornamented with shrubs, we found another apartment, round which runs a passage hewn out of the solid rock, where there is another altar, on which is placed a stone, revered in honour of Siva; and on each side are two pretty porticos, temples, or baths, supported with pillars, the walls of which are covered

with sculpture. On the Western side of the cave are several smaller caverns, and a subterranean spring of delightfully cool and pure water. These smaller temples are more dilapidated than the grand one, and were, perhaps, never so highly finished.

We spent the heat of the day and dined in this magnificent cavern, from whence there is a lovely view over the harbour, and the whole scene was so sequestered and beautiful, that we half envied the serjeant who was stationed there to take care of it. One of the pillars at the entrance had lately given way, and its huge capital hung like an immense stalactite from the roof. On our return we went somewhat out of the way, to visit the stone elephant, which has given a name to the island, and which, though in ruins, still, from the water, looks like a real one roaming through the woods; there were near it the remains of something like a small redoubt, or perhaps a muth, or temporary temple for an idol, and also a village.

We again embarked in the evening, and from a want of wind, and an unfavourable tide, we found ourselves, in a short time, off Salsette instead of Bombay. Here we were obliged to come to anchor, and to wait for a more propitious gale, so that it was not till long past midnight that we again landed at Bombay, though

from the beauty of the harbour it was by no means unpleasant rowing and sailing about. We returned home highly delighted with our excursion.

LETTER LXXII.

Departure from Bombay.—Severndroog. — Rutnagherry.—Gheriah. — Goa. — Mangalore. — Tellicherry.—Sacrifice Islands.—Calicut.—Vasco di Gama, the first European who sailed to India round the Cape.—Curious mistake of his.—Niadis, Polears, Niades, and Pariar tribes.—Neelgherry hills.—Exceeding salubrity.—Cochin.—Anjengo.—Travancore.—Allepee.—Native Christians and Jews.

On the 4th of May, 1828, we embarked on board the Lady Faversham for "merry England," and sailed out of the harbour of Bombay. Falling down the coast, in the course of the day we passed Choul,—Severndroog, or Suvarna Durgi, the golden fortress, where the famous pirate, Conajee Angria, established his head quarters, and where his posterity governed till 1756, when it was taken by Commodore James, —and Dapoolie, now an European station rising into consequence. On the 5th we found ourselves off the fortress of Rutnagherry, or Ratna Ghiri, which signifies the Diamond Mountain, where we stopped for passengers; and we then

passed the fortress of Gheriah, a fortress situated on a rocky promontory near the mouth of a river, where, in 1707, Conajee Angria established an independent sovereignty, which in 1756 was taken by Admiral Watson and Colonel Clive, and the reigning Angria's fleet destroyed. After Vingorla, we soon came to the mouth of the river upon which Goa stands, the city of Churches, and still the capital of the Portuguese dominions in India, which are, however, now confined within this small territory, with the addition of Diu and Damaun, in Guzerat. The Bhamanee Mahometan sovereign took it from the Hindoo Rajahs of Bejanagur about A. D. 1469, and in 1510 it was besieged and taken by Albuquerque, who subsequently strengthened its fortifications, and rendered it a place of importance. It is now fallen from its high estate, but still preserves mouldering relics of its former greatness, and Buchanan observes, (for we did not go on shore,) that the cathedral is worthy one of the principal cities in Europe. The chapel of the palace is said to be an exact model of St. Peter's at Rome, and within the church of St. Dominick, which is enriched by the paintings of Italian masters, lay the remains of St. Francis Xaviar; his coffin is enchased with silver and precious stones, which is deposited in a sepulchre of black marble, richly

ornamented with bassi relievi, representing various actions of his life.

On the 6th we were off the Carawaddy river, and with a vertical sun we all found the heat extremely oppressive, the thermometer standing at 90° both night and day. The wind fell off Pigeon Isle, and in this neighbourhood we observed the waves covered with green and red sperm, which the Captain imagined to be that of the whale. The coast of the Concan was much undulated, with several elevated spots. There was a line of Ghauts in the back ground, and one continuous grove of cocoa-nut trees appeared to fill the interval between that and the sea. We continued in sight of land, and occasionally

> " Beheld the mountain-tops of various size
> Blend their dim ridges with the fleecy skies;
> Nature's rude vale, which from the fierce Canar
> Still guard the fertile lawns of Malabar;"

but from the haziness incident to excessive heat, they were not unfrequently veiled in obscurity.

A little rain fell on the following day, and lightning, with a heavy swell and a cloudy sky, were all regarded as prognostics of the approaching monsoon. We passed Mangalore, from whence are exported rice, betel-nut, black pepper, sandal wood, (santalum album,) cassia,

and turmeric, and where the Portuguese once had a factory, which in 1596 was destroyed by the Muscat Arabs. On the 8th we were off Mount Delli, and after Cannanore we came to Tellichery, where the Presidency of Surat established a factory in 1683, for the purchase of pepper and cardamoms, all along this coast being the Belled el folfol, or pepper country of the Arabs, and it was long the chief settlement on the coast of Malabar. The best sandal-wood is exported from hence, but in 1800 the English commerce being transferred to Mahè, in its immediate vicinity, the trade subsequently much declined. Mahè was settled by the French in 1722, and was formerly their principal settlement on this coast. It was taken from them by Major Hector Munro in 1761, restored in 1763, retaken in 1793, and again restored in 1815. It now belongs to the French.

Somewhat to the south is Sacrifice Rock, where, in the beginning of the seventeenth century, the crew of an English vessel was massacred by Pirates. It is famed for the edible birds' nests, which are so esteemed by the Chinese, and are found on most unfrequented islands. These nests are three or four inches in circumference, and one in depth, formed by a bird of the swallow tribe, (hirundo, nidis edulibus,) either with the spawn of a fish, or of a

glutinous frothy scum, which the sea leaves upon this coast. These, as well as sharks' fins, are eaten stewed to a jelly, and seasoned with spices. They are highly esteemed both by the Chinese and Mahometan epicure, and constitute a considerable article of food.

We then came to Calicut, which is highly interesting as the first spot visited by the bold Vasco de Gama, who, after a voyage of ten months and two days, arrived here on the 18th of May 1498, being the first European who rounded the Cabo Tormentoso, and,

"Through seas where sail was never spread before,"

conducted his ships in triumph from thence to the shores of India, in spite of storms and tempests, internal mutiny and external treachery. I can fancy the rapture, the transport of Vasco's herald when sent on shore, amidst perfect strangers, and in a foreign country, to be greeted here, in an European language, by the Moorish merchant Monzaida, who subsequently proved such a valuable friend and agent to the Portuguese.

It was a strange mistake of Vasco de Gama, when he himself landed here, and an excellent satire upon the mummery of the Roman Catholic church, to conjecture that a Pagan temple was a Christian church; and, because the

walls were painted with many images, and in a darkened recess stood an idol, to imagine that it must perforce be the Virgin Mary. The Portuguese all followed the example of the Hindoos, and prostrated themselves in adoration; one of them, however, with more sense than his consociates and commander, having some doubts upon the subject, exclaimed, "If this be the devil's image, I however worship God."

Calicut is one of the principal countries of that remarkable caste, the Nairs, where the order of things is quite different to that of other races of men, for with them every thing seems managed by women; the mother or elder sister governs the house, and their children succeed to the estate, and even to the throne, in preference to the son of the brother; and one lady marries several husbands. The highest in rank of the Kirut, or Kirum Nairs, always act as cooks upon all public occasions, which with them is reckoned a mark of transcendant consequence, as every one may eat food prepared by one of higher rank than himself, but not of inferior, for fear of being defiled and losing caste. So that from the importance attached to the sublime art of cookery, and from the gastronomic mania of the present day, there cannot be the least doubt but that the modern

bon vivants were all Nairs or Bramins in a pre-existent state, which would account for the reverence paid by some of our *noblesse* to that high and mighty potentate, the French cook. At Calicut,

> " Polears the labouring lower clans are named;
> By the proud Nairs the noble rank is claimed.

But even the wretched Polear, who must not advance within ninety-six steps of the Nair under penalty of being immediately cut down, in the full pride of caste, looks down upon the Pariar tribe as inferior to himself. The Pariars are even a more degraded set than the Niadis, an outcast race who live in wretched huts, and set up a howl like hungry dogs when a passenger approaches, partly to give notice of their presence, and also to excite their compassion; and the benevolent lay down food occasionally, and retire, when the Niadi approaches and picks it up. But, such is human nature, that it is said even the Pariar tribe asserts that there are two other races inferior to themselves.

Surely, amongst these wretched outcasts, the Missionaries might find ample room for exertions; they have nothing to lose, and turning Christian, might, *perhaps*, elevate them in the scale of humanity. It were probably hopeless to convert the Bramins, who have worldly rank and consequence at stake; but do away the re-

verence which the inferior castes feel for them, raise them to an equality, and the unbounded influence of the former would probably vanish "like the baseless fabric of a vision." By education, the children of the wretched Polear, Niadi, and Pariar tribes, might be improved and civilized; and as there is no caste in heaven, it were a God-like act to qualify these poor wretches for that eternal happiness from whence their proud earthly superiors and masters will, from their cruelty to them, in all probability be excluded.

At Calicut, where the English established a factory in 1616, there are now no remains of its former splendour. The ancient city has been overwhelmed by the sea, and at low tide, it is said, temples and buildings are still visible beneath the water. A few days' journey from thence conveys the traveller to the loftiest summit of the Neelgherry hills, or the blue mountains, which are eighty-five miles distant from thence, and which are now in such very high repute for the salubrity of their climate, and for the coolness of their atmosphere, that invalids are induced from all parts of India to resort thither. The loftiest peak, named Moorchooti Bet, is 8,800 feet above the level of the sea; and the stations of Jackanairy 5659; Jactally, 5976; Dimhutty, 6041; and Oota Kamund, 6416 feet high. The mean tem-

perature in April and May is 64_0 and 65°; the maximum during the cold season is 59°, and the minimum 31° Fahrenheit; the nights are never sultry, and a blanket is agreeable throughout the year. The air is clear, elastic, and exempt from mists, and these happy heights are above the reach either of fever or cholera; the influence of the former not extending higher than 3,500, and that of the latter than 5,000 feet.

This range of mountains, named also the three Nyads, extends from East to West about thirty-four miles, and from North to South fifteen; forming a sort of connecting link between the Eastern and Western Ghauts, though almost insulated from either. They are free from jungle, some parts are much cultivated, and many European plants and flowers are found there; among others, roses, honeysuckles, jasmine, marigolds, geraniums, and that "dear star of home," the daisy; raspberries, gooseberries, and strawberries flourish there, and many sorts of vegetables. The wild elk, black cattle, and buffaloes, and a species of sheep, are the principal animals; there are no tigers, and the native inhabitants, estimated in 1821 at 5,000 persons, consist of three Hindoo tribes, the Koters, Beyees, and Joders, who all dwell in separate villages; the last are a superior race, migratory, pastoral in their habits, and not

much inferior to Europeans in stature and muscular power of frame.

From the accounts given of these hills, they would almost appear like a terrestrial paradise; but allowance must of course be made for the exhilaration of spirits attendant upon the renovation of the constitution, which naturally induces the convalescent to view every thing *en couleur de rose*. Extraordinary cures appear to have been effected by a visit to these salubrious hills; and in 1828 many individuals resorted thither for their health, and derived great benefit from their visit, particularly those troubled with chronic affections of the liver. The Madras Government patronizes the establishment; the road up the mountains is already practicable for palanquins and loaded bullocks, and bungalows have been erected; so that, in a very few years, the hamlets on these hills may, like Brighton and Cheltenham, probably become large towns.

On the 9th of May we passed Cochin, where, in 1503, Albuquerque obtained leave to erect a fort, which was one of if not the first possessed in India by the Portuguese,* and consequently by the Europeans. In 1663 it was taken by the Dutch, who converted their ca-

* The Portuguese had a house assigned to them at Calicut for their use, but it was speedily destroyed.

thedral into a warehouse, and from them it was taken by the English in 1795, to whom it was confirmed by treaty in 1814. It has a considerable traffic with Surat, Bombay, the Malabar coast, China, and the Eastern Isles, and supplies the ports of Arabia and Persia with timber for repairing their different craft, and likewise carries on ship-building to a considerable extent; in 1821 there were two twenty-four gun ships for his Majesty's service on the stocks.

During the night we fell down the coast into the vicinity of Anjengo, the birth-place of Orme, the historian, who was born here in 1728, and died in England in 1801; and also of Sterne's Eliza, the unfortunate Mrs. Draper. In 1684 the Tamburetty, or Princess of Attinga, granted the English possession to erect fortifications here; but in 1813, on account of the expense, the Factory was abolished. Trivaneleram, the usual summer residence of the Rajahs and Rannees of Travancore, of whose dominions it is the modern capital, is not far to the south. Here we were obliged to put back for passengers, and lay off Allepee for several hours, waiting for them. As there was only an open roadstead here, and a very heavy surf at this time, the communication with the shore was not very easy. The coast was low and covered with cocoa-nut trees, amongst which a

few public buildings were alone to be seen, with a high flag-staff towering aloft in the air.

The Mitford was at anchor here, waiting for a cargo of timber, for gun carriages; but the monsoon appeared so near at hand, that it was deemed rather imprudent to think of continuing till the 18th, which the Captain intended to do. The boats which put off were mere canoes, and principally manned with native Christians, many of whom reside in this part of the country, having been, according to tradition, established here by St. Thomas, who suffered martyrdom at Meliapoor: he is said to have been slain by a Bramin, whilst at his devotions. There is a considerable colony of Jews here, who say they have been settled here since the time of the dispersion of the ten tribes of Israel, or more probably since the destruction of Jerusalem. Their head-quarters are at Matacherry, about a mile from Cochin, and they are divided into the white and the black Jews, the former of whom affect to look down with great disdain upon their darker brethren. All the inhabitants of Cochin and Travancore are supposed by their neighbours to be great proficients in the black art, and to possess the power of destroying their enemies. The Captain having taken in a supply of fruits and vegetables, brought by

tives as simple in their attire and appearance as in the days of Vasco de Gama, at noon on the 11th, stretched out to sea, and we took leave of the continent of Asia; and whilst

" On full spread wings our vessel sprang away,
And, far behind us, foamed the ocean grey,
We saw, far off, the lessening hills of India fly,
Whilst, roaring through the tide, the nodding prow
Points to the Cape, great Nature's southmost bound,
The Cape of Tempests, now of Hope renowned."

LETTER LXXIII.

Ceylon.—Rodriguez.—Mauritius.—Bourbon.—Madagascar.—Adamastor, the Stormy Spirit of the Cape.—Dreadful Storm off Cape Rossif.

On the 12th of May we found ourselves off Ceylon—" the Taprobanian isle, renowned of yore,"—famed in the voyages of our great predecessor, Sindbad the Sailor, under the name of Serendile, where he was so graciously received by the reigning monarch, and of which he says: —" It is seen three days' sail off at sea. There are rubies and several sorts of minerals in it, and all the rocks for the most part emerald, a metalline stone, made use of to cut and smooth

other precious stones. There grow all sorts of rare plants and trees, especially cedars and cocoas. There is also a pearl fishery in the mouth of the river, and in some of its valleys are found diamonds." But, as we fortunately escaped Sinbad's adventures in this neighbourhood, and neither encountered corsairs, nor were shipwrecked on the coast, I will not venture my credit by pledging myself for the truth of his statement. We did indeed fall into a rapid current, which, much against our inclination, carried us, not to "the inaccessible mountain," where his ship "ran ashore, and was broke to pieces," but considerably to the eastward of our course, and we, in consequence, crossed the Line on the 19th, at 82° east longitude. We likewise fell in with a number of whales, gambolling about in these latitudes; but we none of us either took them for islands, or felt disposed to go ashore upon them. Probably the breed has degenerated since his days, or I am not endowed with the descriptive powers of Sindbad the Sailor, and of Baron Munchausen, the traveller.

We had, shortly after, some very rough weather, and were carried to the westward of the island of Rodriguez, which, on the 4th of June, we passed within a few miles. Its as-

pect was barren and sun-burnt, and unlike, oh! how unlike that which, in these regions, greeted

"The bold discoverers of the Eastern world;"

when before them

"—— sudden, all in nature's pride arrayed,
The Isle of Love its glowing breast displayed."*

It is about eighteen miles in length and seven in breadth, and we were told was the property of a Frenchman, but we saw no appearance of cultivation upon it, or signs of human habitations, and we regretted, that, as we were blown to the westward of our course, the wind did not take us within sight of Mauritius, the scene of the interesting adventures of Paul and Virginia. We were, however, not very far from that island, which was discovered by the Dutch in 1598, who gave it this name in honour of Prince Maurice. Forty years afterwards they established a settlement there, but, on its being abandoned by them at the beginning of the last century, it was taken possession of by the French, and retained till 1810, when it became the property of the English. The fertile Isle of Bourbon in its neighbourhood, three hundred miles from Madagascar, was first discovered by the Portu-

* Vide—Camoen's Lusiad, translated by Mickle.

guese, who gave it the name of Miscarenhas, and it was settled by the French in 1672. Whilst amongst these islands, in 19° and 20° S. latitude, the sea was very rough, the weather extremely squally, and the thermometer sank to 70°. The temperature was subsequently increased by a *north* wind, for here the heat comes from that quarter; but on quitting the tropics on the 7th of June, it became comparatively so cold, that we all began to resort to winter garbs. On the 10th we were off "pastoral Madagascar's verdant land," which lies between 12° and 25° S. latitude, extending about 800 miles in length, called by the ancient geographers Menuthia, and Cerna Ethiopica; by the natives the Island of the Moon, and by the Portuguese the Isle of St. Laurence, on whose festival they discovered it.

We were sufficiently near to partake of the gales that blew off the island, and to see some birds which, as we approached the land of Africa, became more frequent. The Albatross, which is said to sleep on the wing "in her own silent fields of air,"—the Booby, so termed, from its allowing itself to be taken with the most perfect ease,—and flocks of the bird familiarly known as Mother Cary's Chicken, began to hover about. The weather was occasionally

very delightful, like a balmy spring day in England, the thermometer not being higher than 66° at noon, but the evenings closed in quickly, and were very chilly, and the cuddy became the place of general resort, all the windows and doors being closed by general consent. On the 19th, in latitude 33° several water spouts were seen; and on the same day, one of the passengers on board died; a young officer, who was returning to his native land to renovate his constitution, which had been destroyed in the unhealthy climate of Burmah. Of all deaths, one at sea appears to me the most melancholy; for, with the grave, are generally associated ideas of peace and tranquillity, which it is impossible to imagine can be enjoyed on the bosom of the restless, turbulent ocean, and it is difficult to divest ourselves entirely of all anxiety of what becomes of our mortal frames, after the spirit wings its flight to unknown regions.

On the 21st of June when in the northern climate of England,

> "Attended by the sultry hours,
> And ever fanning breezes on his way,"

refulgent summer makes his appearance, we commenced our winter off Cape Rossif; but as

yet, all was fair and prosperous, and we flattered ourselves that we should be fortunate enough to avoid a storm. However, in the evening which succeeded to a very pleasant day, a burr round the moon caught my attention, as we stood upon deck, and being apprehensive that this was a prognostic of a change of weather, I communicated my fears to my fellow-passengers, but they were considered as groundless and without foundation. About an hour afterwards, when the ship, in full sail, was pressing onwards her course, "a white squall!" was vociferated; one of those treacherous gales, which, sometimes, taking the vessel by surprise, will cause it to founder, or blow the sails to pieces, had suddenly come on, and, but for the dexterous management of the crew, we might have gone to the bottom in five minutes.

We were now in those regions in which Camoens so poetically introduces the stormy spirit of the Cape, Adamastor, the presumptuous lover of Thetis, who was fixed here by his coy and exasperated mistress:

"And his huge bones, no more by marrow warm'd,
To horrid piles and ribs of rocks transform'd,
Yon dark-browed cape of monstrous size became;
Where round him still, in triumph o'er his shame,
The silvery Thetis bids her surges roar,
And wafts his groans along the dreary shore."

Most religiously was the promise kept which was made to Vasco de Gama, when the hideous phantom glared before him, that

> " With every bounding keel that dared his rage
> Eternal war his rocks and storms should wage."

Soon after midnight a tremendous north-western gale began to blow, and continued some days without intermission. The seas ran mountains high, and we now seemed heaved up to the clouds, and were then precipitated by gulphy whirlpools into the bed of the ocean. It was awful, during the pitchy darkness of the night, to hear the ship straining as if in pain, and the Spirit of the Storm howling round, as if anxious to gain admittance, wherever he might discover a started board, whilst the shrill cries of the Pilot were scarcely audible amid the uproar of the elements, and the boisterous fury of the wind. We frequently shipped tremendous seas, and continued for some time sailing only with our storm stay-sail. Our bow-sprit was at one time engulphed in a head-sea, which snapped the jib-boom asunder, carried away some of the bulwarks of the weather bow with a prodigious crash, and the main-mast was much strained.

Those who have been in storms at sea, will not wonder at the superstitious fears that haunt

the sailor, who, during the live-long night, whilst the face of nature is concealed in almost supernatural darkness, hears, or fancies he hears, ten thousand demons howling and yelling around his devoted vessel, eager for its destruction, and

> " Whilst the brave mariner in every wave
> That breaks and bursts, forebodes his watery grave,"

it were impossible not to feel some degree of horror and dread at the probability of the impending danger. The bare idea that, were the pilot for one instant to fail in his duty, or that a single leak, during so dreadful a storm, might cause the vessel to founder, must fill the bravest heart with awe, and the most unthinking mind with nervous apprehension.

Such was the height of the waves, that at one instant, from the stern windows, nothing was visible but a mountainous billow, apparently about to overwhelm the vessel with destruction, when anon, there was nought but the sky to be seen, according as the ship ascended or descended the lofty ridges of water; and a vessel, which passed near us, was at times quite obscured from sight, by the intervening mass of water. It flew by with such tremendous velocity, that with a very little stretch of fancy, it might have been

deemed "the Flying Dutchman," which frequents these stormy seas, and is, according to the *on dit* of the sailors, then oftenest to be seen, when an elemental war is carrying on off the stormy Cape.

Owing to the goodness of our vessel, we, however, weathered the storm, and although no less than four ships were driven on shore during the gale, thanks to Almighty Providence, we escaped all farther detriment than what has been already mentioned, and the being driven considerably out of our course, for it was impossible to beat up against the tremendous force of the North-western wind. Its fury abated on the 28th, and we soon afterwards came in sight of land, and after passing Cape Delgado, we continued coasting along a delightful, though apparently quite uninhabited country, with a fine range of lofty hills, the Swartzberg, or long pass, in the back ground, with fertile and wooded plains extending from thence to the sea.

LETTER LXXIV.

Early Portuguese discoveries.—Prince Henry of Portugal.—The Cape first discovered by Bartolemeo Diaz, and rounded by Vasco de Gama.—Raymond's and Lancaster's the first English ships that sailed round it.—Melancholy fate of Don Emanuel and Donna Leonora da Souza.—Rising and setting of the Sun, and the Moon particularly beautiful at sea.—Mossel Bay.—Cape Lagullas.—Table Bay.—Cape Town.

THE Southern promontory of Africa, now known as "the Cape," *par excellence*, was for ages unknown to the Europeans, though tradition states it to have been rounded by Hanno the Carthaginian, and by the mariners of Pharaoh Necho, whose wonderous tales of seeing the sun alternately rise to their left, and to their right, were scarcely credited by their contemporaries. At a time when all Europe was buried in mental darkness, Prince Henry of Portugal, whilst viewing the ocean from his rock of Sagrez, in Africa, devised those improvements in navigation, and projected those enterprizes which have led to such important results, and have perhaps changed the face of the civilized world. He first suggested the use of the Amalfian discovery of the compass, and of

longitude and latitude, and as early as A.D. 1412 had sent a ship which passed sixty miles beyond Cape Nam, then, the *ne plus ultra* of European expedition, and even reached Cape Bojador. This headland, though Madeira was discovered by Zarco and Vaz in 1419, was not doubled till 1434, which action of Gilianez, the Captain who effected it, was, in the common opinion, according to Faria, deemed not inferior to the labours of Hercules. Prince Henry, who died in his sixty-seventh year, in 1463, did not live to see the completion of the discoveries achieved, which he had so fondly anticipated, as it was not till 1481, under the reign of John II., that Bartolemeo Diaz first reached the Cape, to which, he, from the raging tempests in its vicinity, gave the title of Tormentoso, or stormy, but, when communicating the particulars of his voyage to his Monarch—

> " Thou southmost point, the joyful King exclaimed,
> Cape of Good Hope, be thou for ever named ;"

which appellation it has ever since retained.

This bold discoverer, however, did not venture farther than the river Del Infante, twenty-five leagues beyond the island, to which he gave the name of the Holy Cross; and the honour of effecting the first voyage to India round the Cape, was reserved for Vasco de

Gama, who sailed from Lisbon on the 8th of July, 1497, with three sloops of war, and a store ship, under the command of himself, his brother Paolo de Gama, and Coello, and after having reached Calicut, they again doubled the Cape in safety, April 26th, 1499, and reached Lisbon, after a period of about two years and as many months.

Paolo de Gama died at Terceira on his return home, and it was to the honour of Vasco de Gama's heart, that he preferred remaining there to attend his brother's dying moments, to the glory of communicating the particulars of his successful voyage in person to his King. Having sent his ship onwards under the command of John de Sa, he stayed behind to nurse Paolo de Gama, and to perform his funeral rites at Terceira, and so much was he affected with his loss, that after reaching Lisbon, he shut himself up in a lonely house, on the sea-side at Bethlehem, and whilst the whole kingdom was ringing with joy for his successful voyage, he himself, a dejected mourner, was abandoned to grief.

Stevens was the first Englishman who sailed round the Cape in 1579, and the piratical vessels of Raymond and Lancaster were the first British vessels that performed a voyage to India, in 1591, and now scarcely a day passes

without the English flag riding triumphantly over those seas, which about three centuries and a half ago were deemed impassable and impracticable to the navigator.

The Cape still, however, retains its stormy attributes, and many a gallant vessel has been shipwrecked in these regions, since the days of the melancholy catastrophe of

" That youthful lover and his beauteous fair,"—

who " triumphant sailed from India's ravaged land," and met with so miserable a fate on the inhospitable coast of Africa. Don Emanuel de Souza, the Governor of Diu, was returning to Europe from India, with his exquisitely lovely wife, Leonora de Sà, three children, and immense wealth, when their vessel was dashed to pieces, on the rocks of the Cape, and though they escaped the fury of the waves, it was only to meet with a more dismal end from the more unrelenting barbarity of the natives, who stripped and insulted the party in the most cruel manner. Unable to support her grief and her wretchedness, the delicate Leonora sank exhausted on the ground, with the sand covered herself up to the neck, and in this dreadful situation beheld two of her children expire before her. Her distracted husband snatching up the third, in a state little short of insanity, uttering

lamentable cries, rushed into the neighbouring woods, where the cries of wild beasts revealed the melancholy termination to his sufferings. Of the four hundred who reached the land, only six-and-twenty lived to return to Europe.

On board ship, where the passengers are entirely thrown upon their own resources, and where, shut up in a floating prison, they form a little community among themselves, for the time being, quite apart from the rest of the world, with which during the voyage they can barely have any communication, the various appearances of Nature, and the changes of the weather, and of the seasons, necessarily occupy much of the attention and conversation. In a voyage to and from India, from twice crossing the tropics, a double summer is experienced, and the tempestuous storms of winter may be encountered at the Cape, all in the space of three months. The rising and setting of the sun are peculiarly magnificent at sea, particularly the latter, when sinking beneath the western wave, he throws a flood of radiance upon the water, and forms, as it were, a golden pathway to Heaven; or, when he disappears behind congregated masses of clouds, which, partially illuminated, or thrown into temporary obscurity, present an endless variety of beauti-

ful and fantastic forms, which imagination might deem were,

> " Peri isles of light
> That hang by spell-work in the air ;"

or suppose were the lofty attitudes of Alpine Regions.

The Phases of the moon are of real importance as well as amusement at sea, for with every change an alteration of the weather may be anticipated. Sometimes her delicate crescent appearing in the western hemisphere, will be the harbinger of peace and tranquillity, or, as its last quarter fades in the East, approaching storms and tempests may be the consequence of the decling influence of the waning orb. It is beautiful to see her, in full majesty serenely walk the heavens, diffusing a softened light around, tipping the dimpling waves with a silvery radiance, and, whilst with gentle murmurs they ripple round the vessel, to hear the dying gale sighing among the flapping sails ;—but it is truly sublime, of a stormy night, to watch her careering through the clouds, which, driven by the winds, skurry past her, and, themselves, partially illuminated by her light, sometimes obscuring her from view, thereby darkening the face of heaven ; and then to see her, suddenly bursting fr[illegible]hind her dense veil,

revealing herself again in full majesty, or gradually appearing from behind the fleecy vapours, converting them into splendour, and throwing a brilliant flood of radiance upon the waters.

Constellations unknown to our hemisphere here make their appearance, and move around another polar star; but in the southern, "fewer stars inspire the heavenly plain," than those which gild our northern skies. The shining cross, however, is very brilliant, which Dante, as if by inspiration, prophetically described in his Purgatorio, long ere its existence was really known to the Europeans,

> "I' mi volsi a man destra, e posi mente
> All' altro polo, e vidi quattro stelle
> Non viste mai, fuorch' alla prima gente."

Upon the Line there is something very fine in viewing the whole extent of the starry skies from pole to pole, which are both immersed in the briny wave.

On the morning of the 1st of July we found ourselves in a strong current, which, but for the exertions of the captain, would have stranded us in Mossel bay. He immediately stretched again out to sea, and we went as far south as 36′ or 37′, in hopes of falling in with another and more favourable one. The bay was full of fine fish, some of which were caught

by a line of a hundred fathoms, which reached to the bottom. The weather continued fine, the thermometer did not rise much above 60° at noon; we had occasionally some dense fogs in the morning, which were not, however, of long continuance, and we all felt it extremely cold at night. We here met with a shoal of sixty or seventy grampuses, which passed close to our vessel with awkward playfulness and clumsy gambolings, and on the 7th of July we fell in with a South-sea whaler, which had been out twenty-one months, and had not fallen in with a merchant ship, or vessel of any description, for the last twelvemonth.

On the 5th of July we came in sight of, and at last doubled the dreaded Cape Lagullas, the southernmost point of Africa, which had for so many days baffled our progress. At daybreak, on the 8th, we were in sight of Table Mountain, and fairly cleared it in the course of the day, when we soon fell in with the trade wind, and set off in high style for St. Helena, every heart rejoicing that now each day brought us nearer to England. I was, however, somewhat disappointed that we did not touch at the Cape, as from the accounts which I heard from several of the passengers, who had spent some time there, it must be well worth a visit, and Hottentot-

square would form a curious contrast to Grosvenor-square, and the Jardins des Tuilleries. In this Dutch settlement, which passed into the hands of the English in September 1795, many of the inhabitants still preserve the fair complexion, light hair, and rosy cheeks of their progenitors, still speak their father tongue, and still use the cumbrous waggon, which is frequently drawn by eight horses, and driven by one person at a prodigious rate; and which, from the account I heard of it, altogether must be a most curious conveyance.

LETTER LXXV.

St. Helena.—St. James's Town.—First discovery.—Church.—Visit to the Tomb of Napoleon, and to Old and New Longwood.

On the 15th of July we again entered the tropics, and the awning upon deck was again erected during the heat of the day, indicative of the increased temperature of the atmosphere. On the 19th, at daybreak, a hazy cloud in the horizon was perceptible, which none but an experienced sailor would have discovered to be land; about noon it became more visible, and we saw some detached

rocks to the west and south-west of the Island of St. Helena. At 4 P.M. we came close to the island, and continued some time under a barren and rugged bulwark of rocks, dark, threatening, and apparently inaccessible. Some signs of cultivation appeared as we pursued our course, and we at last came to Rupert's Bay, and "Send a Boat" Point, which injunction was complied with, and two guns were fired to announce our arrival. The Captain of the harbour and a medical gentleman then came off to us, and after due inquiries had been made as to our health, intentions, and pursuits, a white flag was hoisted, and we were immediately boarded by various emissaries from the different boarding houses in the town—they, eager for company,—we, anxious for news,—as now seven or eight months had elapsed since we had heard from England, and we were now told that the whole administration was changed—that the Duke of Wellington was Premier—Lord Hill Commander-in-chief—and that many other alterations had taken place.

From the sea, St. James's town has a pretty and secluded appearance; it is built at the mouth of a deep ravine, up which it runs, and it is considered by some persons to resemble Hastings, but the dark rocks of St. Helena are very unlike the chalk Hills of Sussex. On

one side is Munden fort, resting on a ledge of projecting rocks, on the other, Ladder Hill; the Alarm House, overhanging the sea, is 1960 feet above the level of the water. The church, and castle, which latter is, in fact, nothing but a respectable house, form conspicuous objects from thence, and two or three ships at anchor in the roadstead, music playing, fireworks and illumination, in honour of the anniversary of the coronation, gave the whole a cheerful appearance to passengers who had been eleven long weeks at sea.

The island of St. Helena, situated about 1200 miles West of Africa, and 1800 East of America, was first discovered by Don Juan de Castello on the 21st of May, 1502, on his voyage home, and named after the saint, upon whose festival he landed. In 1513, a deserter and renegado, Fernandes Lopez by name, with others, who had had their noses, ears, and right hands, and the thumb of the left cut off by Albuquerque, were, at their own request, left here, with a few negro slaves, and were the first colonists. Captain Cavendish was the first Englishman who saw it, which was on the 8th of June, 1588; and, on Lancaster touching here on the 3rd of April, 1593, on his return from his famous piratical Indian expedition, a person of the name of John Segar was found,

who had been left on the island by the Royal, Captain Kendall, in 1591, for the recovery of his health. So great was his delight at the idea of once more returning home, that three days after his rescue, he actually died of joy!

About 1651 it was taken possession of by the English; and the first Governor, Captain Dutton, erected a fort in 1658, which he called St. James's, from whence the valley took its name; since which time, its domestic annals have been much disgraced by numerous revolts and mutinies. This rock, standing solitarily in the midst of the ocean, once only known as the watering-place for the homeward ships, is now rendered for ever illustrious from having been the spot where the last days of the celebrated Napoleon were passed, and where his mortal remains are interred. Every spot is become interesting, and the rugged rocks which often witnessed his heavy lamentations and his bitter complaints, are now visited by pilgrims of all nations, who pay that homage to the memory of the hero in his fallen condition, which was withheld, when, in the full sway of power, he held the potentates of Europe "aye subject to his beck and nod."

On the 21st we went on shore, and repaired to Solomon's boarding-house, where we obtained really very comfortable accommodations, and,

being Sunday, we attended divine service. The interior of the church was neat, but it contained no monuments of consequence; the congregation was highly respectable, such as might be seen at a considerable country town in England. There was a curious variety among the Yamstocks, as the natives of St. Helena are familiarly and vulgarly called;—every shade of complexion, from the coal-black Negro to the flaxen-headed Scotchman, was to be seen, and a few Chinese, with their singular costume and sleepy countenances, were parading about the streets. The public gardens, prettily laid out in terraces on the side of the rock, presented an equal mixture of plants; for there, the Indian banyan, and the elegant neem, were growing close to the English oak, and the Scotch fir.

On the 21st, we set off in a four-wheeled vehicle, drawn by two strong horses, driven tandem, to visit the tomb of the Great Napoleon. Our road, by no means either safe or good, wound up the rugged side of a mountain, commanding a bird's-eye view of the ravine, in which St. James's town is situated, through which runs a small stream, and the white houses, with slated roofs, or with mud, coloured to resemble slate, had a clean and comfortable appearance; it reminded us of some of the towns which are buried in the deepest re-

cesses of the Alpine regions, though the cocoa-nut-trees and tall palmyras proclaimed it to be in the Tropics.

We passed the Briars, Napoleon's first residence in the island; though, upon his arrival at the island, which was unexpected, and for which the inhabitants were totally unprepared, he slept, we were told, one night at Gideon's Boarding House. Mr. Balcomb's house is prettily situated at the head of a ravine, and has a sequestered look; but it was a poor place for the abode of an Emperor. They have now an establishment of silk-worms there. Soon afterwards we came upon some firs which were planted by Sir Hudson Lowe, about half a dozen years ago, and were in a very flourishing condition. We then passed some plantations, where there were several pretty looking houses; and it was curious to see the cotton-plant and the geranium growing wild, close to the English furze and bramble, whilst the Scotch fir was flourishing in the vicinity of the aloe and the Indian fig.

A sudden turn brought us upon the dell, at the head of which is, as it is termed *par excellence*, THE TOMB, situated in the picturesque spot, selected by Napoleon himself, for his place of interment. On the opposite ridge are Longwood and Deadwood: the former, no-

thing but a farm-house in appearance, whilst of the latter nought remains but a barn, and a pendall or two, to mark the former site of the barracks.

Having left our vehicle, we descended at once to the Tomb, which is entrusted to the care of an English serjeant, who seems to take great pride in his charge. A plain flat stone, with no inscription, is placed over the mortal remains of Napoleon, for whose ambition, when alive, Europe was too confined! This is surrounded by a neat, arrow-headed railing, with an urn at each corner. At the head grow five willows, now in a decaying state, with their tops nearly dead, and two Bombay peach-trees at the feet, one of which stands beyond the second enclosure, which is ornamented with a geranium hedge. Twenty-eight young willows have lately been planted round the tomb. Close by is a delightful spring, which furnishes two gallons and a half per minute, from whence Napoleon's table was every day supplied with water; and around grow the Scotch fir, the English bramble, the house-leek, and an indigenous plant, which they called the blue gobliguer—but the heart's-ease and forget-me-not, planted near the tomb, are withered and dead.

In a sentry-box is an album, where are recorded the sentimental effusions of those pilgrims who resort hither from all parts of Eu-

rope, to pay their homage to the departed hero. The following are some I copied at random :—

" Nerac de Rivière de Bourbon, 16 Juin, 1826.

" Il restera toujours gravè dans la mémoire de ceux qui l'ont connu."

" Grand héros! ombre illustre, ombre que je reverè,
L'énvie en vain s'acharne a fletrir tes succès,
Ses vains cris se perdent, et ton nom sur la terre
Dans les cœurs généreux doit rester à jamais.
28 Mars. D'Espagnat Raceveblas."

We then scrambled up a mountain path, all but inaccessible, and again entering the carriage, were conveyed along two miles of a dreadfully rugged road, running along the edge of a steep precipice, which is the only approach to Longwood; and we could but pity the poor French ladies, whose devotion to Napoleon led them to expose themselves to such privations, and to hazard their necks in such perilous places.

Longwood, the actual residence of Napoleon whilst in St. Helena, and which, previous to his arrival, had been the abode of the Lieutenant-Governor of the island, is now converted into a farm-house, by no means equal in appearance to many in England. In its vicinity are several stunted gumwood trees, (Conyza gummifera,) covered with a long-bearded moss, beneath the shade of which Napoleon

used to walk, and some firs, of singular shape. From a pretty valley, where stood the house of Las Casas, blew a bitterly-piercing blast, and all around was magnificently wild and grand scenery, consisting of rugged rocks and an immense expanse of ocean; but altogether the scene was one of desolate sublimity. Those fond of nature in her wildest moods would admire—but those only formed for a town life, would shrink with horror from Longwood.

After passing through a straw-yard, we were ushered into a six-stalled stable, where were some cart-horses,—and, to our horror, we were told this was the bed-room of Napoleon! His library was locked up as a store-room,—the drawing-room, in which he died, was full of agricultural instruments,—there was a winnowing frame in, and loft over it, and a crown, drawn upon the wall, marked the spot where the couch on which he expired had stood,—the walls of the adjoining apartment, the billiard-room, which opened upon a trumpery verandah, were covered with names, as in the room at Stratford-upon-Avon, where Shakspeare died,—the fish-pond was empty, and the adjoining mound, built up that Napoleon might have a more commanding view of the sea, was broken down. As we sat under the shade of the fir trees, we saw some grotesque looking Chinese, attached to the farm, lounging under the same verandah

where once the *ci-devant* Emperor of France was wont to stand, and we could but wonder at the changes and chances of this mortal life!

It is a thousand pities that Longwood was not preserved exactly in the same state as in the time of Napoleon, if only for the sake of our national character; for foreigners, who visit St. Helena, must now suppose that he, whom even his enemies must allow to have been a great man, was forced by the English Government to sleep in a stable! From our own feelings at seeing it thus metamorphosed, those of his friends may easily be conceived; and, since the villa of Voltaire at Ferney has been preserved, surely the house where Napoleon breathed his last, should have been respected!

The modern Longwood, the materials of which were sent out to St. Helena by the English Government, is an extremely pretty villa, and it is to be regretted that poor Napoleon did not take up his residence there before his death. It was only finished, we were told, the week before he was taken ill, and was very handsomely furnished; but it has been entirely dismantled, the furniture sold, and the house stands empty. The suite of apartments intended for Napoleon's use has never been inhabited, but those destined for Count Montholon are occasionally lent to casual visitors, and were at this time full of the cocoons of silk worms,

an establishment of them having been attempted here, which seems totally to have failed. In two beaufets in the dressing-room was a fancy repository, consisting of the usual catalogue of pin-cushions and card-racks, exhibiting the Chain Pier at Brighton, and the Cliff of Dover; but visitors, if I may judge from my own feelings, would prefer a view of Longwood and of the tomb of Napoleon. The offices, and the house intended for the surgeon, form the other sides to the court-yard, which is completely enclosed. In front of the house is a very pretty verandah, covered with clematis, passion flowers, and other creeping plants. This looks upon a verdant lawn, and there are some flourishing plantations around, which would soon render the whole a beautiful place, but it is entirely neglected, and the Government, not knowing what to do with it, have some thoughts of turning it into a school. It would be a delightful residence for invalids from India, if the Company were disposed to be generous, and the bracing air would invigorate the debilitated constitution of the Indians, for St. Helena is generally allowed to be extremely healthy, and being within the limits of the Charter, it would be probably a great accommodation, and enable their officers to recover their health without the expense of returning to England.

As we returned, we passed Miss Polly

Mason's house, Hut's Gate, and several other spots, now interesting from reminiscences connected with the departed hero, whose mighty mind had so often brooded in sullen sternness over the surrounding views.

The descending the hill was somewhat unpleasant, and from the want of parapets so dangerous, that as we trotted down the steep declivity, I could but think I would rather cross the Alps, than traverse the rocky roads of St. Helena.

LETTER LXXVI.

Shops at St. James's Town.—Society.—Sir Hudson Lowe.—Rejoicings at St. Helena on his arrival.—General Walker, the late, and General Dallas, the present Governor.—Plantation House.—Sandy Bay and Lot's Wife.

THE shops at St. James's Town have a completely Anglicized appearance, and are totally unlike the Oriental bazars. They are well supplied with Chinese articles, but these, as well as the English goods were at a most exorbitant price. The only direct communication with England is through the two store ships which annually arrive from thence, and, as outward-bound ships never touch at St. Helena, at other times, news necessarily travels round by the

Cape, whither a schooner sails monthly for stock. We were somewhat amused to see "Ready-made tea sold here!" written up, in the same way as we see in England, "Table-beer sold here;" this is probably for the use of the Chinese, who are constantly sipping this beverage, for Europeans would not much delight in such a liquid.

The society must necessarily be much confined here, depending almost entirely for amusement upon ships touching at St. James's Town. We saw some ladies who had been born upon the Island, and had never left it; and yet they were really very fair specimens of St. Helena education, for they were quite equal in manner to some of the country matrons of England.

The St. Helenites, however, seemed to have a very high opinion of their home, and talked familiarly of Great Britain, as "the Island," thus putting their own in some degree upon a level with ours.

A few days previous to our landing, Sir Hudson Lowe had touched at St. Helena, and we thus very narrowly missed meeting him. He had left England much about the same time with ourselves; we had met at Grand Cairo,—sailed together from Djidda to Bombay, and were now returning almost at the same period. His reception at St. Helena was very different to what it had been at the Mauritius, where he had been very roughly treated,—here, he had met with every demonstration of re-

spect—the town had illuminated in honour of his arrival—a public dinner was given to him —and the inhabitants appeared to entertain for him feelings of the warmest esteem and regard. He was at least a good Governor to St. Helena, and one thing must ever redound to his honour, which is, that, under him, slavery was, in a great degree, abolished on the Island, about, I think, the year 1816, after which period the new-born children of slaves were to be considered as free; and it was also much to the credit of the society of St. Helena, that they co-operated with him, and did not allow selfish feelings to interfere with the cause of humanity. Indeed during the short time we had the pleasure of being in his company, we saw so many instances of a kind heart, and experienced so much friendly courtesy from him, that we were convinced that his actions and intentions were, for party purposes, frequently misrepresented. Allowances must be made for the mortified and morbid feelings of the illustrious prisoner under his charge, and for the *ennui* of his attendants, who perhaps really felt as they described; but their irritation and despondency probably arose from other causes than ill-treatment.

The amiable and benevolent General Walker had just left St. Helena when we arrived, and he appeared universally beloved there, as, in-

deed, he must be wherever he is known. The Observatory was founded whilst he was Governor; and he patronized and paid great attention to the agricultural and scientific institutions, which were likewise, I believe, begun whilst he was in authority. His successor, General Dallas, a retired Madras officer, had arrived about six weeks before ourselves, and he seemed highly respected, and full of schemes for the improvement of the island.

On the 21st we ascended Ladder Hill, which forms the opposite side of the ravine in which St. James's town is situated, by a fearfully steep road; rugged and desolate was all around, and the Indian fig was planted at places, expressly to keep the rocks from falling on the passenger; but after we had reached the summit, the change that presented itself was surprising. We came upon several fertile vales and luxuriant dells, where were occasionally to be seen several pretty country houses, which were situated in the most romantic spots imaginable.

On our arrival at Plantation-house, the residence of the Governor, we sent in our names according to the received *etiquette*, when we were most graciously and courteously received by General and Mrs. Dallas, and their blooming family. The comfortable library, in which was

a sea-coal fire in an English grate, the hospitable and friendly manners of the General, and the pleasing and unaffected deportment of the ladies, were all so like England, that we were quite delighted, and for a moment we could have imagined ourselves in the residence of a country gentleman in Great Britain, instead of in that of the Governor of an island in the tropics.

Plantation-house is an excellent family dwelling, beautifully situated, and commanding delightful views of the sea. In the shrubberies were flourishing Asiatic bananas and cocoanut trees, African geraniums, the Norfolk isle pine, the Scotch fir, and English oak, which, intermingled with magnificent bursts of the sea, rugged rocks, sometimes bare, at others covered with low shrubs, or tapestried with beautiful creepers, with cool recesses intervening, and verdant lawns, to an Indian the most refreshing sight that could be seen, formed a most delightful variety, and the more striking, from our having just emerged from such sterile and desolate scenes.

After taking some refreshment, we continued our drive to Sandy Ridge, which commands a singularly magnificent view over the Island, and an immense extent of ocean.

The whole scene was grand, sublime, and

extremely beautiful. We were surrounded by vividly green lawns and swelling downs, and in a range of dark brown rocks, nestling in a deep recess, was a beautiful plantation, where, in a most romantic situation, appeared the residence of Mr. Greentree, a Member of Council, and one of the principal inhabitants of the island. Beyond, rose a perfectly barren mountain, and over rugged rocks immediately in the foreground, we looked down into a little bay, called Sandy Bay, where the blue waters seemed to rest in peace, after having been dashing and tossing against the abrupt and steep precipices which surround the island in every direction, and close by, towered a singular and majestic pillar of rock perfectly detached, of a white colour, which is termed Lot's Wife. The air was delightful and invigorating, and the whole formed one of the most original and striking views we ever beheld.

After eleven weeks on board ship, perhaps a little enthusiasm for the first land which the voyager touches, may be excusable, but in this little island, ten miles and a half in length, six or seven in breath, twenty-eight in circumference, with a surface of thirty thousand acres, there is, perhaps, as great a variety of scenery as could be found in an equal space, in any other part of the world. The rugged, barren, and inaccessible barriers of rocks by which the

exterior is surrounded, by no means prepare you for the luxuriant vales, romantic dells, and fertile hills of the interior, equalling in beauty whatever the poets may have feigned of the inchanted Isle of Armida, or the magical delusions of Alcina.

In some places we were reminded of the most rude and desolate parts of the Semplon pass, and in others of the romantic scenery of Wales and Derbyshire, and the passing so suddenly from the one to the other, rendered the contrast the more striking.

The air in St. James's town is very hot, but higher on the hills, it is bracing and invigorating. The greatest elevation is Diana's Peak, which must be about 3000 feet high; where some pretend to say are signs of the crater of a volcano. Heley's, on the same ridge, is 2467, the flag-staff 2272; Longwood-house 1762; and the Barn, the rugged rock upon which its windows look, 2015 feet above the level of the sea. This variety of height, accounts for the great variety of plants that flourish here, for, whilst the imported bramble grows so luxuriantly, as to be quite troublesome to the St. Helena farmer, by its side, in the same hedge, may be seen the African geranium and the Indian cotton likewise flourishing in a state of nature.

Some of the following are considered as indigenous productions of the island, and a few are, I was told, peculiar to the island. The he-cabbage (solidago cuneifolia,) which bears an upright flower, similar to a cauliflower; the she-cabbage, (mekania arborea;) the black cabbage, (solidago integrifolia;) and the white cabbage trees, (bidens arborea;) dogwood, (hedystis arborea;) stringwood, (acalypha rubra;) tree-fern, (dicksonia arborescens;) red wood, (dombyza erythroxylon;) dwarf ebony, (dombyza melanoxylon;) the common, bastard, and dwarf gumwood, (conyza gummifera, conyza robusta, and aster glutinosus.)

From its centrical situation, half way between India and England, Africa and America, St. Helena appears intended by Nature for the site of a grand museum,* for the curiosities from all parts of the world, and with a very little trouble, a splendid one might soon be collected. Ships, homeward-bound from India, China, and Australia, call here. It has constant communication with the Cape, and through that, with the outward-bound ships from Europe, which not unfrequently touch at South America; so that it might easily procure

* There is a museum, but at present, probably from the want of patronage and encouragement, it is on a very limited scale.

specimens of the wonders of nature and of art from every quarter and division of the globe.

It would likewise form an admirable place for a botanical garden, on a grand scale, for its heated valleys and cool heights, take in so considerable a range of the thermometer, that both the natives of Scotland and of India, find a congenial climate; and it would be an admirable spot gradually to season plants to a change of climate, to inure the inhabitants of Northern countries to the Tropical sun, prior to being transplanted to India; whilst the productions of that country might be hardened at St. Helena, before they were exposed to the comparatively inclement atmosphere of Great Britain.

LETTER LXXVII.

Island of Ascension.—The Briton.—Alarm of Pirates.—Convict Ships.—Fish, Birds, and Sea-weed.—American Ships.—Azores first discovered by John Vanderberg.—Florez and Corvo.—Lizard.—Weymouth.—Landing at East Bourne.

On the evening of the 21st, we again embarked, and took leave of the celebrated Rock of St. Helena, continuing some days with a tolerably fair breeze, and on the morning of the

27th, a cloud in the horizon bespoke us to be in the vicinity of Ascension Isle, to which, about noon, we came quite close. In barrenness, it equals the appearance of St. Helena, but it is far more accessible, and its shape is highly picturesque; apparently of volcanic formation, we fancied we saw extinct craters, and torrents of lava, among the conical-formed hills. The rocks were of various colours, red, reddish brown, and white intermingled with deep brown. There were no signs of verdure, except on the top of Green Mountain, the highest elevation of the island, upon which the labouring clouds seemed constantly to rest, and in a little recess, near the summit, were some buildings, where was the residence of the Governor, Lieutenant Colonel Nicholls. Green Mountain, with its double head, is 800 feet above the level of the sea. There is no fresh water on the island, but what is produced by sinking wells, or is collected in tanks, and the bund or embankment of the principal one having, about this time, given way, great distress, we were told, was thereby occasioned, from the want of a sufficient supply of this necessary of life.

This island, situated in 8° South latitude, and about 15° West longitude, three leagues long, and two broad, was formerly famous for turtle,

but since it has been colonised, they have deserted it in a great degree; great quantities are, however, still to be found on Tristan d'Acunha. European productions, we were told, succeed tolerably here, and though, at this present time, the colony is quite in an infant state, from its situation, which is so convenient for shipping, it may probably one day rival St. Helena in importance. Near the flag-staff were a few houses, tolerably neat in their appearance, and these form the capital of, and indeed the only town on the island. A store-ship annually comes here from England, with articles for the consumption of the inhabitants: at this time, the Briton, a fifty-gun ship, was at anchor in the roadstead, and guns being fired to bring us to, sail was slackened accordingly, at which, as we were at this moment enjoying a fair breeze, we were somewhat disposed to murmur, but the tidings communicated were of the utmost consequence, as we were informed that at this time, these seas were terribly infested with pirates, and that but a few weeks before, the Morning Star had been boarded, pillaged, scuttled, and the passengers having been confined below, and the hatches fastened down upon them, the vessel was left to sink. Fortunately, some ladies on board, who had been put for safety in a place of concealment, when they found the noise on deck

over, issued forth, and by setting the crew at liberty, saved the ship from impending destruction.

This was no very pleasant intelligence, as our vessel was totally unprovided with any means of defence, C——'s pistols and two or three swords being almost the only weapons on board; however, the Captain gallantly determined to defend it to the last, and every possible means of arming the crew was projected, and the passengers all promised their aid. Every one was now on the look-out, for suspicious sails, and dreadful piratical stories were narrated, for the benefit of the nervous; one of these I remember, which the Captain asserted on his own knowledge to be true: a number of convict females having seized the vessel they were in, the determined Amazon their leader, with her own hands cut off the head of the Captain, and then, forcing the crew to navigate the vessel, carried it in triumph into a South American port, where the heroine is now established as the mistress of an hotel.

On the 1st of August at about 21° W. Longitude we recrossed the Line, and whilst in the latitudes of Sierra Leone, we all complained of lassitude and enervation, and felt as if there were something prejudicial to the constitution in the atmosphere. But

on the 4th we were roused from our state of apathy and ennui, by a strange and suspicious sail, which, with demonstrations of hostile and piratical purpose, approached us; but the Captain immediately made all sail, and manned the ship to the best of his ability, so that we escaped the premeditated attack, which, but for our rencontre with the Briton off Ascension Isle, must have been successful, from our being previously totally unprepared for, and unsuspicious of, an enemy. On the following day (the 5th), we spoke to a ship bound to New South Wales, the decks of which were covered with convicts, many of them in chains; and I really think a picture of it, exactly as we saw it, would do more to deter from the commision of crime, than all the police in the world.

We saw several shoals of Whales, Grampuses, Porpoises, Dolphins, and what the sailors termed black fish, gamboling about our ship; the elegant Nautilus or Bêche de Mer, was frequently seen gliding on the bosom of the Ocean, and the flying fish, skimming along the surface, which sometimes fell, a victim to its ambitious flights, trembling and exhausted upon deck. Boobies settled on the rigging, and other birds fluttered about, and sported over the water, which was often covered with sperm,

and with a quantity of the sea weed, termed Sorgasa, from the Gulph of Mexico; and of a night, as the ship cleaved the waves, it was beautiful to mark the luminous track which marked its passage, and to see the waves around illuminated with phosphoric brilliancy.

Whilst in the Tropics, which we finally quitted on the 15th of August, we had a second edition of the Monsoon, and experienced some very disagreeable and unpleasantly rainy days. On the 21st, the air was cleared by a thunder storm, and we were then frequently becalmed, a trying thing to passengers who were sighing for their Native Land; or we were carried by a strong current considerably westward of our course, even as far as 40° W. L. so that we expected to find ourselves in Newfoundland instead of the English Channel. We frequently fell in with ships, and we were sorry to say, the Americans were more numerous than, and of superior appearance to, the English. It is to be hoped that John Bull does not mean to yield the empire of the Seas to "Brother Jonathan," nearly connected as they are; but really we must take care, for wherever we were, at Messina, at Mocha, and on the Atlantic, there was the flag of our Transatlantic brethren riding triumphantly over the Seas.

In the monotony of a sea voyage, the speaking a ship is a great event, for there is something delightful in meeting with fellow-beings like ourselves, wandering over the trackless pathless ocean, and, though seen but for a few minutes, an interest is thereby created in the future fate and destiny of the bark. Or, when sitting upon the poop, of a calm evening, the eye falls upon the mighty expanse of water, a distant sail upon the horizon, skimming like a bird over the face of the deep, like a herald from a distant country, will set the imagination afloat, and give rise to a thousand speculations and fancies.

On the 29th we came in sight of the Azores, or Açores, so termed, from the number of birds upon them, nine in number, which were first discovered by John Vanderberg, a merchant of Bruges, in 1489, who was driven hither by stress of weather. These salubrious isles, whose situation is so dubious, that Geographers are not decided whether they belong to Europe, Asia, or Africa, were immediately seized by the Portuguese, and it is in the womb of time to show, whether they are to own allegiance to Don Miguel or Donna Maria de Gloria. No venomous animal, it is said, will exist upon them; and it is also said that ships bound from Europe to America, on touching here, are immediately freed from the vermin th

them. We passed between the two most westerly, Florez and Carvo. Behind these islands the pirates were said to lurk, and a vessel, as if by magic, suddenly appearing close to us, as a mist dispersed, roused our apprehensions; but, as before, we crowded sail, and consequently escaped a rencontre.

We now began to count our distance from England by miles and days, instead of degrees and weeks, and the delay occasioned, by some calms, in this interesting position, was almost agonizing; however, to make amends for this, we were treated with a regular gale off Brest, on the 7th and 8th of September, and on the 9th, we were off the Lizard. On the morning of the 10th, Weymouth was in sight. Those only who have been many years absent from their native land, can tell the rapture of delight with which the first sight of England is hailed by the returning wanderer.

> " Breathes there a man with soul so dead,
> Who never to himself hath said,
> This is my own, my native land ?
> Whose heart hath ne'er within him burned,
> As homeward he his footsteps turned
> From wandering in a foreign land ?"

Oh, no, it is impossible! morally impossible! no one, possessed of one spark of feeling, could again see the land of his fathers, after vi-

siting distant regions, without almost shedding tears of transport.

We were now boarded by pilot-boats, and numerous offers were made, of transporting us to shore, of which some of the passengers immediately availed themselves. We spent a regularly grey English day in the channel, which was covered with ships, sailing up and down, but the wind was so strong, that we were obliged to stretch over to the French coast. A violent gale blew up at night, and a storm came on, which carried us ten knots an hour; long before daybreak on the 11th, was I awake,—in agony, lest we should pass Beachy Head; but, with the first glimpse of light, a pilot-boat hailed us forty miles from land, and, though the sea was running tremendously high, we could not resist the temptation of going on shore. It was with the utmost difficulty we effected a transit from one vessel to another, and the smaller coming in contact with the larger, nearly sent us to the bottom. Fortunately, no other injury was sustained, than a tremendous crash, and the demolition of the bulwarks on the weather-bow, and after pitching and tossing most violently, with difficulty we came in sight of East Bourne [illegible] the little nutshell of a skiff, into [illegible]re

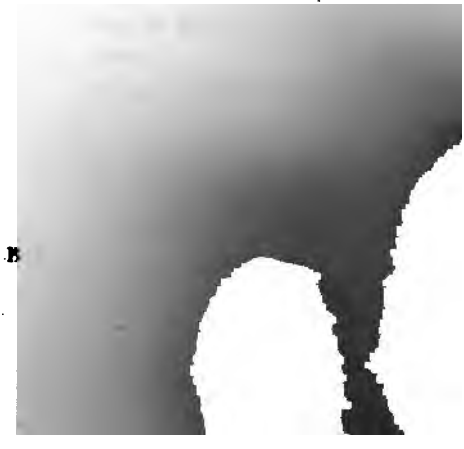
transferred, after leaving the Pilot-boat, it was not without much exertion, that we landed.

Attracted by the sight of the Lady Faversham, which had neared the coast, since we quitted her, and of passengers landing from thence, the shore was covered with spectators, watching our movements, who expected every instant our boat would be swamped, from the very violent surf that beat upon the beach; but thanks to Almighty Providence, who had protected us through so many perils and dangers, we at length set foot upon the very spot, from whence, nearly three years before, we had started on our overland journey to India, and in a couple of hours, we found ourselves once more at Windmill Hill.

APPENDIX.

THE Observations, Calculations, Abstracts, and Tables, which are contained in the Appendix, and which are, for the greater part, the result of actual experience, contain information condensed in a small compass, which, it is hoped, may prove useful to the inexperienced Traveller, assist him in making his preparations, and possibly enable him to form, with some degree of certainty, an estimate of the time which will be necessary, the expenses incident to, and the proper seasons for performing the Overland Journey from England to India by Egypt and the Red Sea.

A Chronological Succession of the Kings of Egypt is also subjoined, which, perhaps, the Traveller may find useful in that country.



APPENDIX.

ITINERARY OF ROUTE FROM ENGLAND TO INDIA.

1825.	Left	Arrived at
Oct. 8th.	East Bourn	Dover.
9	. . . .	Calais.
10	. . .	Montreuil sur Mer.
11	. . . .	Granvilliers.
12	. . .	Paris.
16	. Paris . .	Fontainbleau.
17	. . .	Auxerre.
18	. . . .	Rouvray.
19	. . .	Dijon.
20	. . . .	Poligny.
21	. . .	Morêt.
22	. . . .	Geneva.
24	Geneva .	Aix aux Bains.
25	. . . .	St. Jean de Maurienne.
26	. . .	Lans le Bourg.
27	. .	Turin.
29	Turin .	Alexandria detta della
30	. . .	
Nov. 2	Genoa .	
3	. . .	

1825.	Left	Arrived at
Nov. 4	. . .	Massa.
5	. . .	Pisa.
7	Pisa. . .	Florence.
9	Florence . .	Siehna.
10	. . .	Radicofani.
11	. . .	Viterbo.
12	. . .	Rome.
15	Rome . .	Velletri.
16	. . .	Terracina.
17	. . .	Naples.
29	Naples.	
30	. . .	Messina.
Dec. 20	Messina.	
22	. . .	Augusta.
31	Augusta.	
1826.		
Jan. 1	. . .	Malta.
April 5	Malta.	
15	. . .	Alexandria.
19	Alexandria.	
20	. . .	Khafyr Daour.
21	. . .	Tonoub.
22	. . .	Kap el Gazi.
23	. . .	Boulac.
24	. . .	Cairo.
May 6	Cairo .	Boulac.
7	. . .	Dashour.
8	. . .	Benisouf.
9	. . .	Fieslem.
10	. . .	Abu Girgè.
11	. . .	Beni Hassan.
12	. . .	Monfalout.
13	. . .	Near Siout.
14	. . .	Tahta and Gow.

1826.	Left	Arrived at
15	. . . .	Djebèl Heredy.
16	. .	Girge and How.
17	. . . .	Kennè.
18	. . .	Keft, or Coptis.
19	. . . .	Thebes.
22	Thebes .	Kennè.
25	Kennè .	Sheraffa.
26	. . . .	Bir Ambar at midnight.
27	Bir Ambar at sunset.	
28	. . . .	Legayta at daybreak.
29	. . .	Adel Cashia at 9 A. M.
30	. . . .	Adabiah at 7 A. M.
31	. . .	Cosseir at daybreak.
June 14	Cosseir.	
17	. . .	Yambo.
20	Yambo.	
21	. . .	Arabok.
23	. . . .	Djidda.
25	Djidda.	
July 1	. . . .	Hodeida.
7	Hodeida. .	
8	. . . .	Mocha.
16	. . .	Mocha.
17	. .	Straits of Babel Mandel.
29	. . . .	Bombay.

NUMBER OF DAYS TRAVELLING AND SAILING FROM ENGLAND TO INDIA.

From	Conveyance.	By Land. Days.	Sea. Days.
Dover to Calais .	Steam Packet . .	. .	1
Calais to Naples .	Posting in English Travelling Carriage	29	
Naples to Messina .	Steam Packet . .	.	2
Messina to Augusta .	Sicilian Brigantino	.	3
Augusta to Malta .		.	2
Malta to Alexandria .	Eliza, 350 tons . .	.	11
Alexandria to Boulac.	Maash . . .	.	5
Boulac to Thebes . .	Cangia. . .	.	13
Thebes to Kennè .		.	1
Kennè to Cosseir .	Takhtrouan and Camels, 51 hours actually travelling	6	
Cosseir to Djidda .	Arab Dow . .	.	8
Djidda to Hodeida .	George Cruttenden,	.	7
Hodeida to Mocha .	Native Indian	.	2
Mocha to Bombay .	merchant vessel.	.	14
		35	69

By land . . 35 days.
By sea . . 69 days.

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Including two days going from Kennè to Thebes, and returning from thence.

SUMS PAID FOR PASSAGES FROM NAPLES TO INDIA.

From		£	s.	d.
Naples to Messina (in Steam Packet)	52 ducats =	10	16	8
Messina to Malta (in Sicilian Brigantino)	35 dollars	7	5	10
Malta to Alexandria (in the Eliza)	80 do.	16	13	4
Alexandria on the Canal (in Maash)	10 do.	2	1	8
El Aft to Cairo (in Maash)	7 do.	1	9	2
Cairo to Thebes and Kennè (in Cangia)	500 piastres	7	5	10
Kennè to Cosseir (29 camels, two dollars per camel)	58 dollars	12	1	8
Cosseir to Djidda (in Arab Dow)	150 do.	31	5	0
Djidda to Bombay (in George Cruttenden, Native merchantman)	550 do.	114	11	8
		203	10	10

NOTE.

The Neapolitan ducat averages from 3*s.* 9*d.* to 4*s.* 2*d.*
The Spanish dollar averages 4*s.* 2*d.*
The Egyptian piastre varies from 3¼*d.* to 3½*d.*
} English.

The customary donations to the different crews, and the bucksheesh to the Camel Drivers are not included in the above statement. These, of course, depend upon circumstances, their attention and good behaviour.

POSTS AND DAYS' JOURNEYS ON THE ROUTE FROM CALAIS TO NAPLES.

1825.	Days.	French Posts.		From Calais to Paris.
Oct. 10	1	Calais		
		Hautbuisson .	1½	
		Marquise . .	1	
		Boulogne .	1¾	
		Samer . . .	2	
		Cormont .	1	
		Montreuil sur Mer	1½	
				8¾
11	2	Nampont . .	1¼	
		Bernay . .	1	
		Nouvain . .	1	
		Abbeville .	1¼	
		Airaines . .	2¼	
		Camps . .	1¼	
		Poix . .	1½	
		Granvilliers .	1¾	
				11½
12	3	Marseille sur Oise	1¼	
		Beauvais . .	2¼	
		Nouailles .	1¾	
		Puiseux . .	1½	
		Beaumont sur Oise	1¼	
		Moiselles .	1½	
		St. Denis . .	1½	
		Paris . .	1	
				12
				32¼ = 172 Eng. miles.

1825.	Days.	French Posts.		
16	4	Villejuif .	1	
		Fromenteau .	1¼	
		Essonne .	1½	
		Ponthiery . .	1¼	
		Chailly . .	1	
		Fontainbleau .	1¼	
				7¼
17	5	Moret . .	1½	
		Fossard . .	1½	
		Villeneuve la Guyard .	1	
		Pont sur Yonne	1½	
		Sens . . .	1½	
		Villeneuve sur Yonne .	1¾	
		Villevallier .	1	
		Joigny . .	1	
		Basson . .	1½	
		Auxerre . .	2	
				14¼
18	6	St. Bois . .	1	
		Vermanton .	2	
		Lucy le Bois .	2¼	
		Avallon .	1	
		Rouvray . .	2	
				8¼
19	7	Maison Neuve .	2	
		Vitteaux .	2	
		La Chaleur .	1¾	
		Pont de Pany .	1½	
		Dijon . .	2½	
				9¾

1825.	Days.	French Posts.		From Paris to Geneva.
		Brought forward	39½	
Oct. 20	8	Genlis . .	2	
		Auxonne . .	1¾	
		Dole . .	2	
		Mont sur Vaudray	2½	
		Poligny .	2¼	
			10½	
21	9	Mont Rond .	1½	
		Champagnole .	1½	
		Maison Neuve .	1½	
		St. Laurent . .	1½	
		Moret . .	1½	
			7½	
22	10	Les Rousses .	1½	
		La Vattay. .	1¾	
		Gex . .	2	
		Geneva . .	2	
			7½	
24	11	Eluiset .	2	64¾ Paris to Geneva.
		Frangy . .	2	
		Mionas . .	1½	
		Rumilly . .	1½	
		Albins . .	1¼	
		Aix aux Bains .	1½	
			9¾	
25	12	Chamberi .	2	
		Mont Melian .	2	
		Maltaverne .	1½	
		Carried over	5½	

1825.	Days.	French Posts.		From Geneva to Turin.	
		Brought forward	$5\frac{1}{2}$	$9\frac{3}{4}$	
Oct. 25	12	Aiguebelle .	$1\frac{1}{2}$		
		La Grande Maison	$2\frac{3}{4}$		
		St. Jean de Maurienne .	2		
				$11\frac{3}{4}$	
26	13	Saint Michel .	2		
		Modane .	$2\frac{1}{2}$		
		La Vernay .	2		
		Lans le Bourg	2		
				$8\frac{1}{2}$	
27	14	Post House on Mount Cenis	3		
		Molaret . .	3		
		Susa . .	2		
		St. Georgio . .	$1\frac{1}{2}$		
		St. Antonino .	1		
		Avigliano . .	$1\frac{1}{2}$		
		Rivoli . .	$1\frac{1}{2}$		
		Turin . .	$1\frac{3}{4}$		
				$15\frac{1}{4}$	
29	15	Truffarello .	$1\frac{1}{2}$		
		Poirino . .	$1\frac{1}{2}$		
		Dusino . .	$1\frac{1}{2}$		
		La Giambetta .	$1\frac{1}{2}$		
		Asti . .	$1\frac{1}{2}$		
		Annone . .	$1\frac{1}{2}$		
		Feliciano .	$1\frac{1}{2}$		
		Alessandria .	$1\frac{1}{4}$		
				$11\frac{3}{4}$	
					$45\frac{1}{4}$ Geneva to Turin.

1800.	Days.	French Posts.		From Turin to Genoa.
		Brought forward	11½	
Oct. 30	16	Novi . .	3½	
		Voltaggio . .	4	
		Post House Val-di Scrivia .	4	
		Genoa . .	3	
			14½	
Nov. 2	17	Recco . .	3	26½ Turin to Genoa.
			3	
3	18	Rapallo . .	1½	
		Chiaveri . .	1¾	
		Bracco . .	2¾	
		Mattarno . .	1½	
		Borghetto .	1½	
			9	
4	19	Spezia . .	3	
		Sarzana .	2¼	
		Lavenza . .	1½	
		Massa . .	1	
			7¾	
5	20	Pietra Santa .	1	
		Monte Vide .	1	
		Lucca . .	1½	
		Pisa . .	1½	
			5	Italian Posts.
7	21	La Fornacette .	1	
		Castel del Bosco	1	
		La Scala . .	1	
		Carried over	3	24¾

1825.	Days.	Italian Posts		From Genoa to Florence.	
		Brought forward	3	24¾	
Nov. 7	21	Ambrogiani .	1		
		La Sastra . .	1		
		Firenza . .	1		
				6	
10	22	San Casciano .	1		
		Tavernelle .	1	30¾	Genoa to Florence.
		Poggibonsi .	1		
		Castiglioncello	1		
		Sienna . .	1		
				5	
11	23	Montaroni . .	1		
		Buon Convento	1		
		Torrinieri . .	1		
		Poderina .	1		
		Ricorsi . .	1		
		Radicofani .	1		
				6	
11	24	Ponte Centino .	1		
		Acqua-pendente	1		
		San Lorenzo Nuovo	0¾		
		Bolsena . .	1		
		Montefiascone .	1		
		Viterbo . .	1		
				5¾	
12	25	La Montagna .	1		
		Ronciglione .	1		
		Monterosi . .	1		
		Carried over	3	16¾	

1825.	Days.	Italian Posts.		From Florence to Naples.	
		Brought forward	3	$16\frac{3}{4}$	
Nov. 12	25	Baccano	1		
		La Storta	1		
		Rome	$1\frac{1}{4}$		
				$6\frac{1}{4}$	
15	26	Torre di Mezzavia	$1\frac{1}{3}$		23 Florence to Rome.
		Albano	1		
		Genzano	$0\frac{2}{3}$		
		Velletri	1		
				$4\frac{1}{2}$	
16	27	Cisterna	1		
		Torre di tre Ponti	$1\frac{1}{2}$		
		Bocca di Fiume	1		
		Mesa	1		
		Ponto Maggiore	1		
		Terracina	1		
				$6\frac{1}{2}$	
17	28	Fondi	$1\frac{1}{2}$		
		Itri	1		
		Mola	1		
		Garigliano	1		
		San Agatha	1		
				$5\frac{1}{2}$	
18	29	Terracina	1		
		Capua	1		
		Aversa	1		
		Naples	1		
				4	
					$20\frac{1}{4}$ Rome to Naples.
	29 days	Posts from Calais to Naples.			$242\frac{1}{2}$

AMOUNT OF

	Posts.	Days.
From Calais to Paris .	32¼	3
Paris to Geneva .	64¾	7
Geneva to Turin	45¼	4
Turin to Genoa .	26¼	2
Genoa to Florence .	30¾	5
Florence to Rome	23	4
Rome to Naples .	20¼	4
	242½	29

CONTINENTAL TARIFFS.

FRENCH POSTING.

A French Post is from five to six English miles.—Each horse is charged 1½ franc.

For three horses .	4½
Postilion generally receives	1½
6 francs = 5*s*.	6 francs per post.

ITALIAN POSTING.

An Italian Post is about eight miles.

TUSCAN TERRITORIES.

Charged for every pair of draught horses	10 paoli.
Third horse . .	4
Postilion . . .	3
Customary Buonomano to Postilion	5
	22 per post.

22 paoli = 9*s*. 2*d*. to 11*s*. per post.

ROMAN TERRITORIES.

Charged for every pair of draught horses	10 paoli.
Third horse	4
Postilion	3½
Hostler	0½
Customary Buonomano to Postilion	6
Ditto to Hostler	0½
	24½ per post.

24½ paoli = 10*s.* 2½*d.* to 11*s.* 2¾*d.*

NEAPOLITAN TERRITORIES.

Charged for every pair of draught horses	11 carlini.
Third horse	5½
Postilion	3
Hostler	0½
Customary Buonomano to Postilion	6
Ditto to Hostler	0½
	26½ per post.

26½ carlini = 9*s.* 11¼*d.* to 11*s.* 0½*d.* per post.

TABLES OF FOREIGN COINS, AND OF THEIR RELATIVE VALUE.

FRENCH MONEY.

				£.	*s.*	*d.*
5 centimes	1 sous.	1 sous	=	0	0	0½
20 sous	1 franc.	1 franc	=	0	0	10
20 francs	1 Napoleon or Louis.	1 Napoleon	=	0	16	4
24 francs	1 Old Louis d'or.	1 Old Louis d'or.		1	0	0

The exchange on Hammersley's notes was generally twenty-five francs to the pound.

TUSCAN MONEY.

			£. s. d.	£. s. d.
5 Quattrini	1 Crazia	1 Crazia =	0 0 0½	to 0 0 0¾
8 Crazie	1 Paolo	1 Paolo =	0 0 5	to 0 0 6
10 Paoli	1 Franciscone	1 Franciscone	0 4 2	to 0 5 0
20 Paoli	1 Sequin	1 Sequin =	0 8 4	to 0 10 0
60 Paoli	1 Ruspone	1 Ruspone =	1 5 0	to 1 10 0

1 Paolo = ½ Fr. 6 Centimes.
1½ Paolo = 1 Lira
1 Franciscone 5 Frs. 60 Cents.
36 Paoli = 1 Napoleon
42 Paoli = 1 Old Louis d'or

The exchange on Hammersley's Notes was forty-three Paoli.

ROMAN MONEY.

			s. d.	s. d.
10 Bajocchi	1 Paolo	1 Paolo =	0 5	to 0 5½
10 Paoli	1 Scudo	1 Scudo =	4 2	to 4 7
32 Paoli	1 Doppia	1 Doppia =	13 4	to 14 8

36 Paoli = 1 Napoleon
44 Paoli = 1 Old Louis d'or

NEAPOLITAN MONEY.

			s. d.	s. d.
10 Grani	1 Carlino	1 Carlino =	0 4½	to 0 5
10 Carlini	1 Ducat	1 Ducat =	3 9	to 4 2

	C. G.		
120	12 0	1	Piastre
132	13 2	1	Scudo
146 Grani	14 6	1	Pezzoduro or Dollar

FRENCH MONEY.

540 Grani 1 Old Louis d'or

Hammersley's Notes have been as high as 600 Grani per Pound. We received from 572 to 574. Bills are generally paid nominally in Grani.

SICILIAN MONEY.

				s.	d.		s.	d.
10 Grani	1 Taro	1 Taro	=	0	4	to	0	4¼
10 Tari	1 Dollar	1 Dollar	=	3	4	to	3	6½

We received 57½ Tari in exchange for Hammersley's Notes.

MALTESE MONEY.

			s.	d.
10 Grains	1 Penny	5 grains about .	0	0¼
2 Pence	1 Taro	1 Taro not quite .	0	1
6 Tari	1 Shilling	1 Shilling .	0	10
2 Shillings	1 Scudo	1 Scudo . .	1	8
2½ Scudi	1 Dollar	1 Dollar .	4	2

The English money is current at Malta.

NOTE.—The Spanish Dollar, or Pezzoduro, has most extensive circulation throughout the Mediterranean, Egypt, the Red Sea, and even in Bombay. Its average value may be estimated at

s.	*d.*	
4	2	English.
9	0½	Tuscan Paoli.
10	0	Roman Paoli.
12		Carlini 4 Grani Neapolitan.
12		Tari 8 Grani Sicilian.

EGYPTIAN MONEY.

				£.	s.	d.		£.	s.	d.
40 Paras	1 Piastre	1 Piastre	=	0	0	3¼	to	0	0	3¾
15 Piastres	1 Dollar	1 Dollar	=	0	4	2	to	0	4	8¼
2 Dollars	1 Sequin	1 Sequin	=	0	8	4	to	0	9	4½
16 Dollars	1 Doubloon	1 Doub.	=	3	6	8	to	3	14	8

The exchange was higher at Cairo than at Cosseir, particularly for gold. At Cairo we received sixteen dollars for the doubloon, at Cosseir only fourteen. The Venetian sequin was more esteemed at the latter place than the doubloon: we did not lose more than twopence English upon the sequin.

BOMBAY MONEY.

				s.	d.		s.	d.
100 Reas	1 Quarter	Bombay Rupee	=	0	9	to	1	10
4 Quarters	1 Rupee	Sicca Rupee	=	1	10¼	to	1	10½

106 Bombay Rupees = 100 Sicca Rupees.

NOTE.—If the traveller wish for gold, he must, of course, pay somewhat highly for it, particularly in Egypt. Gold is more valuable at Cairo, than at Cosseir.

The above calculations will not always be found correct, as, varying with circumstances, the relative value of money must, of course, fluctuate extremely. In 1825 and 1826 we invariably found the exchange in favour of English money.

HINTS FOR TRAVELLERS.

HAMMERSLEY'S bills are payable as far as Alexandria, or Grand Cairo, where letters of credit, or specie, may be obtained.

Letters of introduction and recommendation to the Consuls, principal merchants, and bankers in the Mediterranean and in Egypt, are very desirable, and will be found very useful.

Those who are merely travelling for pleasure, must remember, that, in addition to their passports, it is absolutely necessary to obtain the permission of the Court of East India Directors to visit India, before they proceed to that country.

The latest edition of Mrs. Starke's admirable work will furnish the traveller with every absolutely requisite information for Europe, and "The Modern Traveller," for "Egypt" and "Arabia," are correct and excellent guides for those

countries. In addition to these, Galignani's Guides, for France and Italy, Vasi's Rome, and a Pocket Gazetteer will be found useful.

Herodotus, Pococke, Norden, Niebuhr, Bruce, Volney, Denon, Clarke, Hamilton, Belzoni, Burckhardt, Henniker Richardson, Jowett, &c. will be, generally speaking, too bulky for the generality of travellers to carry about with them, but before leaving England it might be advisable to consult, and to make compendious notes and extracts from these works, to assist the memory, when in the countries to which they refer.

A pocket compass, telescope, thermometer, and a case of mathematical instruments will be found very useful. Journals and sketch-books, as also pencils and water-colours are better in England than on the Continent, and it is advisable to be provided with them, for the traveller will, perhaps, subsequently, find his own rough sketches and memoranda made upon the spot, recall the scenes he has visited, more vividly, to his memory, than the performances of others, however excellent and superior.

A good atlas, or pocket maps upon canvas, of France, Switzerland, Italy, Egypt, and, if possible, of the Red Sea, will be necessary, and, indeed, almost indispensable.

Couriers may easily be procured, either in London or Paris, who will willingly accompany the traveller through Egypt, and even to India; but, as it is necessary to pay their expenses back, and desirable to have one who can speak good Arabic, it may be advisable to procure one at Malta, who will act both as interpreter and servant. Indian servants may occasionally be met with at Alexandria, but this cannot be depended on. It would be next to impossible to meet with an European female servant who would venture through Egypt and the Desert; if absolutely necessary, an Abyssinian female attendant might be procured.

Returning from India, the native women will willingly accompany a lady to England.

A gentleman and lady posting on the Continent of Europe, with a courier, in their own carriage, going to the best hotels, and requiring private sitting-rooms, private meals, and good wine, can scarcely expect their daily hotel expenses to be under a guinea, or a guinea and a half per day; but a single man, who travels by the Diligence, or Vetturino, who can occasionally put up with inferior accommodations, and *vin ordinaire*, and who frequents the *tables d'hôte*, may fairly estimate his daily hotel charges at something under a third of this sum.

If he do not always require a cabin to himself, or the best cabin, his expenses from Messina to Bombay need certainly not exceed a fourth of the sum we paid for our accommodations.

From England to Malta, probably a couple of portmanteaus will be all that a single gentleman will require, and these, if made exactly of the same height and size, will serve to lay his cot upon in the boat and tents, which will thus serve as a sofa in the daytime; the safety of his trunks will be thereby ensured, and they will travel better upon camels in the Desert, and bullocks in India, if of equal dimensions.

The following articles may be procured at the last European port, or ordered in London and forwarded by the steam packet to Alexandria, consigned to the care of an agent.—

A portable iron bedstead, or sea-cot, according to fancy; if the latter, large pockets at the head and feet will be found convenient, and two strong iron screws will be necessary to hang it on shipboard;—mattress, pillows, blankets, counterpane, sheets, and musquito net. The air pillow will take up less space than the feather.

If accompanied by a lady, tents will be necessary; what

is termed in India a Bachoba, or sleeping tent, or a subaltern's single pole tent, will be preferable to a marquee, from the impossibility of procuring proper persons to pitch them at Kennè. Twelve feet square, the walls six feet high, the top covered two or three times with cloth, to keep off the sun; windows and doors in front and rear, and on both sides with covers, is the style of and sized tent which will be useful, and may be made at Malta, though probably better in London. A single pole tent, or what is termed in India a Rowtee, will be required for servants, and, if quite alone, perhaps this might be enough for a single gentleman, and would be more easily pitched. Carpets will be necessary. The tents will be useful in case of a protracted *séjour* at Thebes, as well as in the Desert, and subsequently in India. They should be carried in large canvas bags, with pegs and a mallet in a separate one.

A Spanish saddle, or a side saddle for a donkey, will be indispensable for a lady; nothing of the sort can be procured in Egypt. A silk or nankeen habit will be preferable to a cloth one, made as cool and light as possible, and only used for riding. A gentleman can procure a donkey's saddle at Alexandria, or Grand Cairo, where also the Takhtrouan, if required, must be purchased.

A light canteen, with breakfast and dinner set, sufficient for two or three persons, will be necessary. It is better to have all the articles, excepting the spoons and forks, made of Britannia metal, rather than of silver, as, from being less valuable, they will be less likely to be stolen by the Egyptians and Arabs, in countries where their loss could not be replaced.

A portable set of cooking utensils, in the smallest possible compass. Camp-table and chairs, pistols, light fowling-piece, powder and shot, sword, and a small medicine chest will be useful. Aromatic vinegar, sal volatile, and camphor, must not be forgotten, to prevent infection in case

of plague; as also lancets, and green spectacles, to keep off the glare and dust from the eyes. Green gauze veils are better for a lady. Umbrellas, as light as possible. Wax candles, and a supply of strong ropes, to tie the luggage on, with a bag containing a hammer, gimlet, and nails. The ropes must not be entrusted to the Arabs, or they will be all stolen.

A few presents, such as common pen-knives, scissors, snuff-boxes, for inferiors; and telescopes, etuis, or pistols, for superiors, will be desirable. Our green umbrellas were the articles most coveted in Egypt. Common beads, pocket looking-glasses, paper fans, or any other toy or trinket, will please the native women much, if admitted to the interior of the haram, which is, however, by no means a thing of course.

At the last European port, the traveller must provide himself with a sufficient stock of certain articles to last till he reach Bombay, as nothing of the sort can be procured in Egypt, (if at all,) but at an exorbitant price. Wine, brandy, and beer, if requisite. These must be taken in proportion to the traveller's consumption; but they travel better in bottles than in wood, and the bottles should have straw ropes twisted round them to prevent their fracturing. The light Sicilian wines are very pleasant in hot countries, and travel very well. In Egypt, brandy, if not required for private consumption, is always an acceptable present, and the surplus will be useful in India.

Biscuits in kegs, as bread is seldom to be procured. A cheese, in a tin case, to preserve it. A keg of dried tongues. A stock of tea, and some dried fruits.

It would be advisable to take a milch goat from the last European port, in order to ensure a supply of milk. We had a couple, which accompanied us through the Desert, and kept up with the camels extremely well.

The exhaustion from heat is so great that the traveller

probably may find it absolutely necessary to take something stronger than water; and moreover the water of the Nile is apt to disagree with some persons at first. As to taste, it is, perhaps, the finest in the world; but before drinking, it should always be allowed to stand some time in the earthen vessels of the country, rubbed over inside with almonds, in order to purify it, from its deposit of sediment. At Kennè, it would, perhaps, be advisable to allow it to stand for a day, and to have some put into bottles, as well as into mussuks, or skins, in which case the corks must be procured at Malta. We suffered extremely from neglecting to use these precautions. The Sicilian wines, diluted with water, form a pleasant and refreshing beverage, in a hot country.

REMARKS ON THE OVERLAND ROUTES TO INDIA.

The traveller can proceed from Calais to Marseilles, Genoa, Trieste, or Naples, as fancy prompts; at any of which ports he may generally procure a passage to Alexandria, and he may, perhaps, visit Malta or the Ionian Islands in his voyage thither, or he can take his passage at once in the steam packet from England. If fond of picturesque scenery, probably a more delightful tour could not be made, than up the Rhine, across the Black Forest to Schaffhausen, through Switzerland to Geneva; from thence by Chamberi, and over Mount Cenis to Genoa, and along the Mediterranean to Pisa, Florence, Rome, and Naples.

To those who have time and money to spare, a winter in Italy or the Mediterranean is so delightful, that it would be advisable to set off in the preceding autumn for the express purpose of spending it there; and an occasional break in the route is both desirable and agreeable, especially where there is a lady. But a traveller, even in company with a

lady, may very well get down to Naples in two or three weeks; from thence to Alexandria in a fortnight; through Egypt to Cosseir in a month; and to Bombay in six weeks or two months. If, therefore, he leave England in March or April, he may calculate on reaching India in the beginning of August.

We left England about the same time with two other overland parties, and we all reached India nearly at the same period. One gentleman went by Odessa and Trebizond, another by Vienna, Constantinople and Egypt, and we ourselves by France, Italy, and Egypt.

If the traveller wish to proceed with expedition, the beginning or middle of June is the proper season for arriving in Egypt; for it is necessary to time the arrival at Cosseir, on account of the monsoons, and the difficulty of getting out of the Red Sea. In January there are ships constantly sailing from Cosseir to Djidda, it is true; but ships, bound for India, frequently remain at the latter port several months, during which time they have to repair and take in their cargo.*

From Suez to Cosseir the north-west wind blows for rather more than eight months in the year. From Djidda to Jebbel Tor the winds are variable, though the prevailing one is generally from the same point, from which the monsoon blows, in the lower part of the Gulf. From Jebbel Tor to Mocha the south-east blows for upwards of eight months, and with such force, that frequently all communication between the vessels in the road and the shore is impossible. Whilst this wind prevails a thick haze covers the opposite shore. When the north-west blows, the airs are lighter, the

* The Bombay cruizers, which are sent up the Red Sea in November and December, either return *immediately*, or wait at some port there, till the season opens.

heat more intense, and the opposite mountains and islands gradually appear.

We reached Cosseir on the 31st of May, in the heighth of the Hadje season, and we found plenty of Hadje ships ready to sail for Djidda; but they do not leave that port in general till the middle of July. The George Cruttenden, which sailed a fortnight earlier than the other ships in the harbour, left Djidda on the 25th of June, passed the Straits of Bab-el-Mandeb on the 17th of July, and was the first ship of the season that reached Bombay, which it did on the 29th of July.

The south-west monsoon commences in May, and blows with violence till the 15th of July, after which period up to the 15th of September, the passage from Suez or Cosseir to India is effected in less than two months. Leaving Mocha with a northerly wind, and falling into the south-west monsoon, beyond Socotra, the voyage to Bombay averages fifteen days, the hatches down, and a heavy sea aft for ten days.

In going to India through Egypt, it is scarcely possible to avoid being in the country during the plague season, which generally commences between the 20th of February and Easter, and is supposed to cease, on, or about St. John's Eve, (the 23rd of June) when a miraculous drop is said to fall from heaven which puts a stop to it.

The plague seldom penetrates into Upper Egypt, so that when the traveller is once past Siout, he is probably quite out of danger. Excessive heat, and excessive cold, equally put a stop to it, and it seldom prevails in Upper and Lower Egypt at the same period.

The Camseen, Simoon or Samiel, the hot and dusty winds from the south-east which prevail in the spring, more or less, for fifty days, may possibly be one cause of the unhealthiness of the season, as also the low state of the waters of the Nile.

The greatest care should be taken to avoid coming in contact with suspicious persons, and articles liable to convey contagion, such as paper, woollen cloths, &c. Oil-skin covers for the trunks, and a dress cloak of the same would be advisable, when it is absolutely necessary to pass through infected places. Glass and slate do not convey the plague, and are non-conductors.

As the water carriers are said never to catch the plague, frequent ablutions would appear to be advisable. The mind seems to have some influence, as those who are least apprehensive after taking proper precautions, are considered to fare the best; but the traveller should never go out with an empty stomach, or without some strong scent to smell to; aromatic vinegar, camphor, &c. The poor, it is said, are more liable to catch the disorder than the rich, probably from being less able to avoid infection; but when the latter have it, there is less chance of their recovery.

REMARKS ON THE COMMUNICATION WITH INDIA BY STEAM NAVIGATION, UP THE RED SEA AND THROUGH EGYPT.

The Frenchmen in Egypt have considerable influence in the councils of Mahomet Ali, and they invariably endeavour to impede any project for the furtherance of the British Interests. It seems that they are particularly averse to the proposed communication with India through Egypt, and that they have attempted to instil into the mind of the Pasha, objections to the prosecution of the plan, which probably has not much chance of permanent success without his countenance and patronage; but were his support insured, there would be scarcely any doubt but that the ultimate

result of the scheme would answer the most sanguine wishes of the projectors.

The eyes of the Ruler of Egypt have, till lately, been closed to the benefits which would probably accrue to his own dominions from the proposed measure; but the best method to counteract the insidious policy of the French, would be to convince his sagacious but mercenary mind of the advantages, which, his own territories and revenues would derive from the money which would be brought into his country thereby. When once fairly established, it is to be presumed, he would not feel disposed to relinquish so profitable a measure, but would rather do all in his power to encourage it.

In 1826 the different modes by which the steam communication between Egypt and India were proposed to be effected; were, by a canal cut across the Isthmus of Suez to the Mediterranean;—the re-opening of the old canal of Ptolemy Philadelphus between Cairo and Suez, which was demonstrated by Mr. Galloway to be easy, and had been proposed by him to the Pasha,—the crossing the desert between these two places, a journey of a few hours, upon express camels,—and the going by steam up to Kenné, and crossing the Desert of the Thebaid to Cosseir.

The distance between Cairo to Suez, is shorter than that from Kenné to Cosseir; but this would seem to be the only circumstance in favour of this route, whilst the following are weighty considerations for proceeding up the Nile to Kenné in preference to going from Suez to Cosseir by the Red Sea.

The navigation between Suez and Cosseir is bad, nay, sometimes dangerous, from the sudden gusts of wind that blow from various openings, and the tides are said to be high and strong. A steamer proceeds at a greater rate on the smooth water of a river, than upon the Sea, even when

against the stream. Going up the Nile, vessels have generally the wind in their favour; returning, the advantage of the stream.

The Nile is a single river, unaided by any tributary stream, and it flows in one uninterrupted body, till at Cairo it diverges into two principal branches which form the Delta; consequently, there is a greater depth of water above than below that City, which is evident from the circumstance of boats less frequently running aground above than below Cairo.

A Steamer would consequently proceed with greater facility and expedition from Cairo to Kennè than even from Alexandria to Cairo; and relays of fuel might be deposited at Alexandria, Cairo, Girgè, Siout, and Kennè, or other places.

There is nothing in the nature of the Desert of the Thebaid, to prevent its being passed, even by carriages, with facility. Even in its present state the road is good, and a very little labour would render it excellent. Caravanseras might be established, and wells opened, or rather re-opened, as some were sunk by the English army when it crossed the Desert. The distance is 120 miles, and, with express camels, it is frequently passed in two days. The ascent and descent are easy and gradual, and, were the road mended for the purpose, possibly Mr. Gurnèy's steam carriage might traverse the distance in twelve hours.

A steam-vessel would, at all times, find shelter in the roads of Cosseir, and could always work out, which other vessels cannot do, or at least, with difficulty, unless they have a favourable wind.

SUCCESSION OF EGYPTIAN KINGS.

(FROM BLAIR'S CHRONOLOGY PRINCIPALLY.)

The Kingdom of Egypt began under Mizraim, the son of Ham, 2188 years B.C., and lasted for 1663 years; till the conquest of Cambyses, 523 B.C.

B.C.

2017. 16th Dynasty of five Theban Kings begins, and lasts 190 years.

1827. 17th Dynasty of six Shepherd Kings begins, and lasts 103 years.

1724. 18th Dynasty of Diospolitan Kings, and lasts 348 years.

1724. Amosis
1699. Chebron 13
1686. Amenophis 21
1665. Mephres 12
1653. Misphragmuthosis 26
1627. Tuthmosis 9
1618. Amenophis
1587. Horus 38
1549. Acencheres
1537. Achores 9
1528. Cenchres 16
1512. Acherres 8
1503. Cherres
1490. Armasis
1485. Ægyptus Rameses, or Sesostris, 68
1416 Memphis 40*

1376. 19th Dynasty, or 2d Diospolitan begins, and lasts 194 years.

1376. Sethos 55
1321. Rameses 66
1255. Amenephthes 40
1215. Ammenemes 26
1189. Thuoris 7

1182. 20th Dynasty, or 3d Diospolitan, begins, and lasts 178 years. Names unknown.

* At the latter end of the 18th and the beginning of the 19th Dynasties, many of the fine temples and edifices in Thebes were constructed.

B.C.
1004. 21st Dynasty of Tanites begins, and lasts 130 years.

1004. Smendis 26
978. Pseusennes
937. Nephereus
933. Amenephthis
924 Osorchon 6
918 Psinachis 9
909 Pseusennes II. 35

874. 22d Dynasty of Bubastites begins, and lasts 49 years.

874. Sesenehis 21
854. Osorchon 15
838. Tacellethis 13

825. 23d Dynasty of Tanites begins, and lasts 44 years.

825. Petubastis 25
800. Osorchon II.
791. Psammes

781. 24th Dynasty of Saites begins, and lasts 44 years.

781. Bocchoris 12

737. The 25th Egyptian Dynasty of Ethiopians begins, and lasts 44 years.

737. Sabacon, surnamed the Ethiopian
725. Sevicus
713. Taracus

693. 26th Dynasty of Saites begins.

693. Merres
681. Stephenates
674. Nechepsos
668. Necho
660. Psammetichus
616. Pharaoh Necho
600. Apries, or Hophra
570. Interregnum
569. Amasis
525. Psammenitus, conquered by Cambyses.

414. Egypt revolts from Persia.
414. Amyrtœus*

B.C.

396. Nepherεus

389. Acoris

376. Psammenuthis, Nepherites, and Nectabenis

363. Sacches, or Seos

361. Nectabenis, 18 years.

336. ALEXANDER THE GREAT.

323. Ptolemy I. the son of Lagus, surnamed Soter.

284. Ptolemy II. surnamed Philadelphus

246. Ptolemy III. Euergetes

221. Ptolemy IV. Philopater

204. Ptolemy V. Epiphanes

180. Ptolemy VI. Philometer

145. Ptolemy VII. Psychon, or Euergetes II.

116. Ptolemy VIII. Lathusis, or Soter and Cleopatra I.

106. Alexander

88. Ptolemy VIII. Lathusis restored

81. Ptolemy IX. Alexander II. and Cleopatra II.

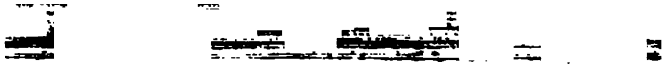
82. Alexander III.

65. Ptolemy X. Dyonisius, surnamed Auletes

50. Ptolemy XI. Dyonisius II. } Cleopatra

46. Ptolemy XII. Junior } III.

31. Egypt becomes a Roman province.

THE END.

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